

691.d.17:
2

ANNOTATIONS,

CRITICAL and GRAMMATICAL,

ON

CHAP. I. V. 1—14.

OF THE

GOSPEL according to St. JOHN.

BEING

PART of a WORK,

Particularly designed

For the Use of YOUNG PERSONS, as an Introduction
to the Study of the *Greek Testament*.

To which is prefixed

A Preliminary Discourse,

Exhibiting an easy Method of Studying the GREEK
LANGUAGE.

By JAMES MERRICK, M.A.
Late FELLOW of TRINITY COLLEGE, OXFORD.

R E A D I N G :

Printed and sold by J. CARNAN and Co.

Sold also by Mr. NEWBERRY, in St. Paul's Church-Yard,
London; and by Mr. FLETCHER and Mr. PRINCE,
in Oxford. 1764. [Price Sixpence.]

ADVERTISEMENT.

AN Apology for the Length of some of the following Annotations, and a Proposal of publishing the Remainder of the Work in a more contracted Form (if it should be found necessary) may be seen in a Letter addressed by the Author to the Rev. Mr. JOSEPH WARTON, chiefly relating to the *Composition of Greek Indexes, and the Advantage to be received from it in learning the Greek Language*. He apprehends that the Composition of Indexes (which the learned Gentleman to whom that Letter is inscribed styles, in his Answer lately received by the Author, "the true and only Method of making so copious a Language as the Greek more easily and more universally understood") may be properly pursued, according to the Directions there given, in Subserviency to the Scheme of Study proposed in the Discourse prefixed to these Annotations, and as a Means of finding many Words and Phrases which may illustrate similar Expressions in the *Greek Testament*. Dr. BLACKSTONE, the *Vinerian* Professor of *Oxford*, has also, in a very obliging Manner, communicated to the Author his Opinion of the Method proposed in the above-mentioned Epistle, as of a Scheme well calculated for extending the Knowledge of the *Greek Language*; pronouncing it "very easy in the Execution, instructive to the Individual employed in it, and highly beneficial in its Consequences to the Learned Publick;" and is pleased to express his Hopes of seeing a Volume of such Indexes committed to the Press. The Prospect of that Recommendation and Support which are likely to be derived to this Kind of literary Exercise from the Approbation of two Gentlemen, not less distinguished by original Genius than by their extensive Erudition, will, the Author hopes, justify this Mention of their Names, as it may excite many Persons to the Compiling of *Greek Indexes*, from a Desire either of acquiring a Knowledge of the Language or of recovering it: He does not assume to himself the Merit of having invented the Method by which these Indexes are to be made, having almost wholly borrowed it (as he has intimated in his Letter to Mr. Warton) from the Preface to —*Scheidius's Promptuarium Herodiani*.

N. B. The Annotations which relate to the more minute Points of Grammar or Criticism, and are calculated for the youngest Students, are marked with an *Asterisk*, that the more learned Reader may, if he pleases, pass them over.

Nov. 19, 1764.



ERRATA.] ANNOT. P. 4. lin. 2. for τῆς read τῇ. P. 9.
lin. 20. read liberty which they &c.

PRELIMINARY DISCOURSE,

Exhibiting

An easy Method of studying the GREEK Language.



THE Knowledge of a Language consists in an acquaintance with the *Words* of which it is composed, and with the *Forms of Construction, Phrases, and Idioms*, contained in it. What chiefly discourages young persons from the study of the *Greek* Language is perhaps the great number of words which they meet with in every *Greek* Author that they read, which seem wholly new to them: But this difficulty (arising from the copiousness of the Language) will insensibly decrease, if the Learner will but apply himself, with a competent degree of industry, to an accurate Study of the particular forms of construction and the Phraseology used by the *Greek* Writers: Nor do I know any method by which the Knowledge of them can be acquired in so easy, so useful, and so agreeable a manner, as by comparing (at the entrance on this Study) the less common constructions and expressions of the New Testament with the parallel forms of speech that occur in the Heathen Writers. Many curious observations on this subject have been published by Critics of eminent character both here and abroad; and were any young person's memory to be furnished with a good number of the phrases and constructions of the New Testament, pointed out by these learned men as remarkable, he would himself perhaps be able (though as yet very deficient in his knowledge of *Greek* words) to collect, from every *Greek* Writer that he should read,

B

examples

examples of them, which might greatly confirm their remarks, or throw farther light on the expressions which they have attempted to explain. The following Annotations will, it is hoped, supply the young Student with a considerable stock of materials for his memory and observation to work upon; which he may afterwards enlarge by reading Mr. *Blackwall's* Treatise on the *Sacred Classics*, and the writings of other Critics, who have made it their particular business to illustrate the New Testament from Heathen Authors*. It has been my general aim, in the course of this work, to take notice of the forms of construction in *St. John's* Gospel, that are likely to appear difficult to the Learner, and to offer such explanations of them as the remarks of preceding Commentators, and my own imperfect collections from Heathen Writers, have enabled me to give. I have also taken notice of several expressions, which, though not difficult, have yet seemed worthy of remark, as having either been supposed by learned men to be *Hebraisms*, or appeared to be particular and uncommon. As Annotations of this kind may to many readers seem useless, I beg leave to enlarge a little on the subject of them. And first for *Hebraisms*: the question, how far the lan-

* Some of the principal Books on this subject are the following:

G. Rappellii Annotationes in Sacram Scripturam, ex *Xenophonte*, *Polybio*, *Arriano*, et *Herodoto* collectæ. 2 Vols. 8vo. 1747, or 1750.

J. Alberti Observationes Philologicæ in sacros Novi Fœderis libros, 8vo. 1725.

Jac. Eljneri Observationes Sacræ in Novi Fœderis Libros. 8vo. Tom. 1, 1720. Tom. 2, 1728.

L. Bos Exercitationes Philologicæ, &c. Edit. 2dæ. 8vo. 1713.

See also Dr. *Hutchinson's* Annotations on *Xenophon's* *Cyropædia* and *Cyri Expediitio*, and Dr. *Forster's* second Index to the select Dialogues of *Plato*.

The *Ellipses Græcæ* of *L. Bos*, and *Vigerus's Græcæ Dictionis Idiotismi*, may be occasionally consulted. Inquire for the latest editions of both these books.

Add also *Schmideus's* or *Stephens's* Concordance of the Greek Testament.

guage of the *Greek* Testament corresponds with the *Hebrew* and is borrowed from it, has occasioned much dispute among the Learned^b; nor can any man, let his acquaintance with the Writers in both languages be ever so extensive, be supposed capable of deciding it. One thing we know with certainty, that, whether the style of the New Testament abound in *Hebraisms* or not, it is such a style as the Holy Spirit knew would fully answer the purpose for which it was written: This the great and good men, who have asserted the diction of it to be strongly tinged with *Hebraisms*, well knew, and were far from thinking its supposed departure from classical elegance a dishonour to the Sacred Writings. To what purpose then, it may be asked, do we take pains to vindicate any expressions of the New Testament from the charge of *Hebraism*, if such a charge may be admitted without any diminution of its authority? I answer, that such vindications may be very useful in order to obviate an error which some men have run into, and which, were it to prevail, might be a great bar to the right interpretation of the New Testament: That several expressions in it remarkably correspond to the *Hebrew* of the Old Testament, and receive great light from it, is very evident; but it is also certain that many other expressions, which have some obscurity in them, are the very same that are used by ancient Heathen Authors, and are therefore to be explained from them^c. Now if any person should, from the great number of expressions pronounced by learned men to be *Hebraisms*, conclude that the style of the Writers of the New Testament is much more different from that of Heathen Authors than it really is, he may possibly persuade himself, and endeavour to persuade others, that an acquaintance with the latter would contribute but little to the explication of the former. That this is no unreasonable apprehension

^b See a History of this Controversy in *J. Fechtius's* Preface to *Raphelius's* Annotations from *Xenophon*.

Raphelius will inform us^d: For, when that excellent Critic had finished his Annotations on the New Testament, collected from *Xenophon*, on his declaring that he had begun to make the same use of *Polybius*, “Are we then” (said the party to whom he mentioned his design) to “have *Polybius* also for an Interpreter of the New Testament?” A question, which would not perhaps have been asked, if the person had recollected what the great *Isaac Casaubon* (whom *Raphelius* quotes^e) has said concerning the remarkable correspondence between the language of that Author and that of the inspired Greek Writers. To take off therefore such a prepossession, and to keep our communication open with the Heathen Authors of antiquity, in order to the illustration of the New Testament, it may be of use to shew that, whether there be a great number of *Hebraisms* in it or not, men of the most distinguished learning have been greatly mistaken in sup-

^c *Raphelii* Præfat. ad Annot. ex *Polybio* et *Arriano*. p. 14. Tolle profanos scriptores, et dic, quid nominis sit ἀσύνθετος, quid ἄστρογος, quid ἄσπονδος, quid ἀνήμερος, *Rom.* i, 31. & 2 *Tim.* iii, 3. quid ἄσσειν, *Act.* xxvii, 13. quid χάραξ, *Luc.* xix, 43. quid πολίτευμα, *Phil.* iii, 20. quid ἀποκατάστασις, *Act.* iii, 21. quid alia innumera, non modo ἀπαξ λεγόμενα, sed etiam sæpius usurpata.

Ibid. Prima certe nobis in legendis S. Literis cura esse debet verborum, ut eorum vim probe habeamus cognitam atque perspectam. Eam vero cognoscendi, præter ipsas S. Literas, una ratio est, *Græcos* consulere scriptores. Ab his si disces, eosque tanquam duces neglexeris, incertus multis in locis vagere necesse erit, nec quid in verbis dubiis potissimum sequere habebis.

What sense *Luther* had of the usefulness of Heathen Writers in explaining the language of the Scripture, and consequently in deciding religious controversies, may be collected from an exclamation which I find quoted from him. *Quantâ nunc ducor pœnitentiâ ob non plures et poetas et historiographos a me lectos!* Vide *J. Arrowsmith* Orat. 3. *Anti-Weigelian.* p. 23. *Tacticis* sacris subjunctam.

^d See the Preface to his Annotations from *Polybius* and *Arrian*, p. 5.

^e *Ibid.* p. 2.

posing many expressions to be such, which are to be found in the purest Heathen Writers: a circumstance, which may reasonably incline us to distrust their authority with regard to other expressions which they have ranked under the same class.

But beside the expressions which are of the *Hebrew* form, there are others also in the New Testament, as was before intimated, which may on other accounts seem singular and foreign to the purer part of the *Greek* language. These expressions, if they appear more numerous than they really are, may confirm a hasty Critic in his prejudice against the application of Heathen Authors to the interpretation of the *Greek* Testament: or possibly some learned man, meeting with a word or phrase used in a sense which he has not observed affixed to it by other *Greek* Writers, may allow himself the liberty of proposing an alteration of the sacred Text, without sufficient support from the manuscript copies. The inconvenience arising from such attempts is very obvious, and will abundantly justify the citation of similar expressions from Heathen Authors in opposition to them. Thus for instance: though it may seem of little importance to observe that the word ἀνατρέπω, which is applied by *St. John* to the overturning of a table^f, is used in the same signification by other *Greek* Writers, yet the remark becomes considerable, when we find the learned *Lambert Bos* proposing a correction of the Text from a supposition that ἀνατρέπω, and not ἀνατρέφω, is the word always made use of on such occasions. As it may reasonably be doubted whether any person living has read all the *Greek* Authors extant, and it cannot be doubted that the persons most conversant with their writings have forgotten a great part of what they have read, (not to mention that a very great number of *Greek* Authors are intirely lost, whose works, if extant, might furnish us with several words and phrases not now to be met with;) it is

^f *St. John* ii, 15.

very unsafe to depend on their judgement with regard to the authority of this or that particular expression. The verb ἀθετέω, used by *St. John*, (chap. xii. v. 48.) will furnish us with an opportunity of shewing how very much persons of the most extensive reading may be deceived in this point, and consequently how cautious others ought to be in delivering their opinion on such subjects. “ I scarce think, says the learned *Gataker*, “ that either the verb ἀθετέω, or its derivatives ἀθέτησις “ and ἀθέτημα, [the former of which is used in the Epistle to the *Hebrews*, and the latter in the *Septuagint*] “ will be found in any antient Writer.” The word ἀθετέω was long since found by *Isaac Casaubon* in *Polybius*, and *Raphelius* * has produced no less than seven or eight passages from that Author in which it occurs. It is also used by *Dionysius Halicarnassensis*, *Diodorus Siculus*, *Plutarch*, *Diogenes Laertius*, and others; as will be shewn in the following Annotations, when we come to that part of *St. John*’s Gospel in which it stands: and as to the word ἀθέτησις, derived from this verb, I find it in *Cicero* and in *Diogenes Laertius* ^h. Now as there is no uncommon expression of the New Testament but what may be made the ground of some hasty and needless correction (as in the instance of ἀναρέφω beforementioned,) it might be well if all such expressions were paralleled, as far as they may be, from Heathen Writers. Observations of this kind might not only be of use to us in reading the sacred Writings, but might also assist us in understanding several difficult passages in the Heathen Writers themselves. For example: the use of the verb βασάζω (which commonly signifies *to bear, to carry*,) in the sense of *taking*

* See his Annotations on *St. Mark* vii, 9. *Gal.* ii, 21. *1 Tim.* v, 12. Compare *Gataker*, *Diff. de N. Instr. Stylo.* c. 18.

^h Ἀθέτησις ista mihi tua, non ἰποχὴ, videbatur. *Cic.* *Epist. ad Attic.* vi, 9. Ὁβελὸς περιεγυμνός, πρὸς τὰς εἰκαίους ἀθετήσεις. *Diog. Laert.* in *Platone.* p. 204. Ὁβελὸς πρὸς τὴν ἀθέτησιν. *Ibid.*

ing away (which we find in St. John's Gospel¹) may be paralleled from *Athenæus**, who applies the same word to the taking away of a table, and may perhaps explain to us a passage in *Ammonius*¹, which his learned Editor M. *Valckenaer* professes himself to have been at a loss to understand, and proposes an interpretation of it, suggested to him by M. *Reiskius*, which seems by no means to clear the difficulty.

Enough

¹ Chap. xx, v. 15.

* Ὅτι δὲ δοθείσης τῆς τῆ ἀγαθῆς Δαίμονος κράσεως ἔθος ἦν βαρύνεσθαι τὰς τραπέζας, ἔδειξε διὰ τῆς αὐτῆς ἀσεβείας ὁ Σικελιώτης Διονύσιος. Τῷ γὰρ Ἀσκληπιάδῃ ἐν ταῖς Συρακούσαις ἀνακειμένης τραπέζης χρυσῆς, προπιὼν αὐτῷ ἄκρατος ἀγαθῆς Δαίμονος, ἐκίλευσε βαρυνθῆναι τὴν τράπεζαν. *Athenæus*, l. xv. p. 693. Porro solitas amoveri mensas, cum datum fuisset boni Dæmonis poculum, impio facinore suo, docuit Siculus Dionysius. Nam cum Syraculis ante Æsculapium esset aurea mensa posita, merum boni Dæmonis Deo præbuit, ac continuo mensam jussit asportari.

¹ *Ammonius* de Diff. Vocab. in v. Οὐδὲν. Οὐδὲν διὰ τῆς θ, καὶ Οὐθὲν διὰ τῆς θ, διαφέρει. Οὐδὲν μὲν γὰρ τὸ ἐν τῷ καθόλου, ὡς φαμὶν, Οὐδὲν ἐν κόσμῳ κενόν· πᾶσα γὰρ ἡ τῆς κενῆ φύσεως βαρύνεται. Οὐθὲν δὲ ἀναλυθὲν εἰς τὸ ἴδιον ἀντίστοιχον, σημαίνει τὴν τῆς ἐνὸς ἄρσιν, &c. M. *Valckenaer*'s Note: Τὸ ἐν τῷ καθόλου] Conf. *Numenius* ad *Phryn.* p. 36. Quæ sequuntur πᾶσα γὰρ ἡ τῆς κενῆ φύσεως βαρύνεται mihi crucem fixerant: Ponam *Jo. Jac. Reiskii* verba, quibus, a me rogatus, sententiam super hoc loco explicuit: legendum cenſeo pro ἡ, ὑπὸ. ut sensus sit, omnis enim a vacuo natura portatur (quasi a nutrice) et sustentatur. Φύσις et κενόν duo sunt opposita. Illud omnia materialia complexitur: hoc ἀσώματος, θεῖον, ἀγέννητον, nominatur. Et siue *Pythagoreus* fuerit *Ammonius*, siue *Stoicus*, utriusque sententiam hic explicuit, sc. in mundo non esse vacuum sed extra mundum. Protulit ad eam rem varia loca ex *Stob. Ecl. Phys.* 1, c. 22, quæ hac nota concludi nequeunt. I refer it to the learned reader's judgement, whether βαρύνεται be not here the same as αἶρεται is taken away, and the Author's meaning this; that οὐδὲν is an universal negative; as, when we say, οὐδὲν ἐν κόσμῳ κενόν· There is no vacuum in the world: For, [when we thus speak] the whole nature (or existence) of a vacuum is taken away, or denied; whereas οὐθὲν expresses τὴν ἄρσιν, the taking away (or denial) of one single thing, &c. Ὁ Σύλλας ἐπιελθὼν ἐβάσασε τὴν ἀργύραν, *Sylla* serias sustulit, is quoted from *Appian*, de B. C. 1, p. 647.

Enough has been said to shew the use of comparing the Language of the New Testament with that of Heathen Writers: And, as it is in the power of a person as yet very little acquainted with the *Greek* tongue, to confirm or to correct the observations of some of the ablest Critics, by setting down in an interleaved *Greek* Testament, or in any other method, such expressions as have been thought remarkable or difficult, whenever he finds them in a Heathen Author, so his transcribing of the passages in which those expressions occur will by degrees make the *Greek* Language in general more and more familiar to him, and fix a great number of words in his memory, as they pass under his pen, without his perceiving it. As the following Notes on *St. John's* Gospel will afford the young Reader a large collection of words and phrases, which he may carry along with him in his study of other *Greek* Books, so they will (supposing them to be exact) enable him to read the other parts of the New Testament (in which the same words and phrases frequently occur) with the more ease and expedition. The Author of them is willing to hope that many young persons who have a capacity for Criticism, but, from their present ignorance of the *Greek* Language, are discouraged from pursuing the Study of it, will be inclined to take the pains of reading over this one Gospel in the *Greek*, together with the Annotations which are here offered to their use, or at least of consulting them occasionally as they go along in reading it; and that, having by this slender help conquered some of the first difficulties of the Language, they will afterwards, by their own application, proceed much farther in it than he is himself able either to lead or to follow them.

ANNO.

ANNOTATIONS,

Critical and Grammatical,

On the GOSPEL according to Saint JOHN.

CHAP. I. Verse 1.

KΑΙ ὁ λόγος ἦν πρὸς τὸν Θεόν,] *Et verbum erat apud Deum,* or, *cum Deo*. Moschopulus, a Greek grammarian, (cited by Mr. Bois^a and by Bishop Pearson^b,) explains πρὸς τὸν Θεόν by μετὰ τῷ Θεῷ, *cum Deo*. Παρὰ τῷ Θεῷ would express the same sense, according to St. John, ch. 17, v. 5. (referred to by Wolfius,) where our Lord says, Καὶ νῦν δόξασόν με σὺ πάτερ παρὰ σικαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τῷ κόσμῳ εἶναι παρὰ σοί. *Et nunc, pater, glorifica me apud te ipsum gloriâ quam habui apud te, antequam esset mundus.* The use of πρὸς in the sense of *apud*, with an accusative case after it, (which occurs several times in the New Testament^c,) is perhaps uncommon among Hea-then writers, but not without example: for as St. Luke (quoted by Pasor in his Lexicon) has πρὸς ἑαυτὸν προσήχετο, *apud se orabat*, (chap. 18, v. 11.) and πρὸς ἑαυτὸν θαυμάζων, *apud se miratus*, (chap. 24, v. 12.) So Appian has ἐνθυμηθεὶς πρὸς ἑαυτὸν^d, *apud se reputans*.

C

Hip-

^a J. Boissii Veteris Interpret. Collat.

^b Expos. of the Creed. Art. 2, p. 117. ed. 1723.

^c Bishop Pearson quotes to this purpose Matt. 13, 56.

Mark 14, 49. 1 Cor. xvi, 6.

^d Appian. de B. Hisp. p. 278. D. So also Libanius: Εἰ γὰρ Ἀντήνωρ ὁ βέλτιστος ἐνθυμήθη πρὸς ἑαυτὸν, &c. Declam. 2, p. 205. D.

Hippocrates also uses this preposition in the same manner*.

ibid. Καὶ Θεὸς ἦν ὁ λόγος.] These words are to be construed in this order, Καὶ ὁ λόγος ἦν Θεός, and the word was God. Raphelius observes that St. John elsewhere (ch. 4. v. 24.) has the same construction, Πνεῦμα ὁ Θεός, God is a Spirit, and that Νύξ ἡ ἡμέρη ἐγένετο, in Herodotus, (l. 1.) signifies in like manner that the day was turned into night†.

* v. 3.

* Τυναῖκα ἡ κατέκειτο ἐν ἀκτῇ τρήμωνος πρὸς αὐτοὺς ἔχουσα, πύρ ἔλαβι. Hippocr. p. 990. C. éd. Francof. 1620. As St. Paul (quoted by B^p Pearson) has πρὸς ὑμᾶς παραμεινῶ, *apud vos permanebo*, so, in an epistle ascribed to Hippocrates and addressed to Dionysius, (p. 1276, lin. 34.) μένει πρὸς τοὺς γονεῖς signifies *apud parentes manere*. The Epistles which bear the name of Hippocrates, (who is called by Celsus *vir et arte et facundiâ insignis*, and whose simplicity and freedom of style may give me frequent occasion of citing him in the course of this work,) though I dare not quote them as genuine, seem to claim some regard on account of their antiquity: Menage (on Diogenes Laertius, l. 9, segm. 42.) speaking of a part of them says, *Exstant hodie Hippocratis de sua ad Democritum professione epistolæ; sed suppositiæ, licet perantiquæ*: The

latter part of his observation may possibly receive some confirmation from a passage in Clemens Alexandrinus, (Str. l. 6.) who informs us that Democritus was called Σοφία, *Wisdom*; referring perhaps to a passage in the epistle said to be written by the people of Abdera to Hippocrates, in which they tell him that in saving Democritus he would preserve σῶμα σοφίας, *sapientiæ corpus*, or *sapientiæ personam*. p. 1273, lin. ult. The conjecture therefore of one or two learned critics is the more probable, that in Ælian's *Varia Historia*, (l. 4, c. 20.) where we are told that the people of Abdera called Democritus Φιλοσοφίαν, we should read Σοφίαν.

† I shall here set down other instances of the like kind, in which the substantive with an article, though placed last, is to be construed first. Πανταχῶς

* v. 3. Πάντα δι' αὐτὸν ἐγένετο.] *Omnia per eum facta sunt.* Nominatives plural of the third person, and of the neuter gender, are often in the Greek language joined with verbs of the singular number; as πάντα is here joined with the verb singular ἐγένετο.

Δι' is put for διὰ, *per*, the α being cut off because the next word begins with a vowel.

ibid. οὐδὲ ἓν.] *Ne unum quidem.* οὐδὲ, which commonly signifies *neque*, sometimes signifies *ne quidem*, *not so much as*. Lucian: (in Micyllo & Gallo.) Οὗτος ζῶν μὲν ἐδὲ ὀβολὸν ἰδῶκε τῷ Σίμωνι. *Hic vivens profectō ne obolum quidem dedit Simoni.* The use of ἐδὲ ἓν for *ne unus quidem*, is exemplified by Bos and Alberti from Heathen writers. Ἄκων πράξις ἐδὲ ἓν. Epictet. Enchirid.

C 2

cap.

ταχὺ μὲν ἐν τῷ νέῳ κόσμῳ ἀσφαλὲς ἔστιν ἡ σιωπή, &c. Plutarch. π. τῷ Ἀλέξανδρῳ. p. 25. B. Ed. Bafil. 1574. Ἀχρὸν τι τρυφίῳ ἢ χροὶν γίνεται. Hippocrat. p. 369, l. 17. Ζῶν ἄρα ὁ κόσμος. Diog. Laert. in Zenone. p. 455, 143. These examples intirely refute a criticism proposed in the Gentleman's Magazine for February 1759, p. 68. which is as follows: "To one, ever so little skilled in Greek, it is obvious, that to justify the English interpretation, and the word was God, the original should be, Καὶ ὁ λόγος ἦν ὁ Θεός. A meer novice would suspect that the article ὁ being wanting before Θεός, Θεός could not, orthographically, be a substantive in the original; for whoever will

"indulge the curiosity of examining the ancient manuscripts, instead of the word Θεός, may possibly without any danger of being surprised find the word Θεός. The literal meaning then will be, and the word was divine, or, of divine origin." With regard to the manuscripts, the author of this remark would, I believe, be at a loss to produce any one antient copy, in which Θεός is to be found. Mr. Wetstein expressly assures us that all the manuscripts, all the antient versions, all the Fathers, and all the antient heretical writers, agree in reading Θεός, which is therefore undoubtedly right, and justifies the English Version.

A

cap. 3. *Nihil plane, or, ne minimum quidem, invitus ages.* Τις ἡτιάσατο; Οὐδὲ ἴς. Lucian. in Abdicato. *Quis accusavit? Ne unus quidem.* Grotius has marked ἔδδ' ἴς, thus used, as a Hebraism; but these and other authorities prove it to be also a Grecism^ε.

* *ibid.* γίγνται.] This is the same as γίγναι, the *v* being often added at the end of verbs.

ibid. Πάντα δὲ αὐτῷ ἐγένοντο καὶ χωρὶς αὐτοῦ ἔσθ'.] *All things were made by him; and without him was not any thing made that was made.* A like repetition occurs in a treatise of Hippocrates, de Morb. vulg. l. 1, p. 948. Α. Περιγένοντο δὲ πάντες ἔσθαι, καὶ ἄδυνα τῶν οὐκ ἀποθανόντων. *Atque hi omnes superstites evaserunt, neque quenkum intērisse cognovi.*

And if Light (of Knowledge) shined in if Darkness (of Ignorance), And if Darkness (of Ignorance) was not for Light (of Knowledge),

did not γίγναι. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ ἐκτίλαβεν.] *Et lux in tenebris lucet, et tenebrae eam non comprehenderunt, or non perceperunt.* It is not easy to determine with exactness the sense of the word ἐκτίλαβεν. Any clear instances that should prove the verb ἐκταλαμβάνω to be sometimes simply used for *to see* or *to perceive* any outward object, might confirm us in the supposition that the words καὶ ἡ σκοτία αὐτὸ ἐκτίλαβεν signify that mankind, involved in the darkness of sin and error, *did not perceive, or was not sensible of,* the light here mentioned: Or, as the perception spoken of must mean an intellectual or mental perception, any examples

^ε A verse of Aristo an ancient dramatic poet, quoted by Theophilus Antiochenus, (as it stands in Wolfius's edi-

tion, p. 298, l. ult.) gives us St. John's whole expression, χωρὶς αὐτοῦ ἐγένοντο ἔδδ' ἴς.

Χωρὶς προνοίας γίνεται γὰρ ἔδδ' ἴς.

Abſque providentiā fit nihil.

^h Hence

examples of καταλαμβάνω signifying such a perception might be sufficient for our purpose. The word has two or three significations nearly approaching to this, such as *to discover* any thing that is hidden, *to know a thing with certainty*, (in which sense it is used as a philosophical term^h) and *to comprehend*, from whence the wisdom of God is called by a Writer of the Apostolical ageⁱ ἀκατάλητος, *incomprehensible*. But I am the more inclined to take the κατέλαβεν of St. John (with the Syriac version quoted in Poole's Synopsis) in the simple sense of *perceiving*, as Plotinus^k expressly affirms that the *senses*, as well as the understanding, do καταλαμβάνειν, when he says, τὸ γὰρ καταλαμβάνειν ἄλλο, ἢ αἰσθησις ἢ νοῦς. *For that which apprehendeth another thing is either sense or intellect*; and Porphyry applies the same word to the apprehension of sensible objects^l. If then we

render

^h Hence the word καταληπ-
τὸν, quod certò sciri aut percipi
potest; instead of which Galen
chuses to say βεβαίως γνωστὸν.—
Βεβαίως γνωστὸν ἄμεινον γὰρ ὅ-
τις ὀνομάζειν τὸ καταληπτὸν ἔσται.
Galen. de Opt. docendi gene-
re. cap. 1. concerning which
expression the learned editor
of Galen's philosophical and
critical works, Dr. Goulston,
thus remarks:—Scias velim
τὸ βεβαίως γνωστὸν, quod certò
sciri potest, esse nomen pro-
prium receptum atque usita-
tum: pro quo Stoici concin-
nârunt factitium illud κατα-
ληπτὸν & ἀκατάληπτον, quod
comprehendi potest vel secus.
Vide Laert. lib. 7. in Zenone.
& Cicer. in Lucullo, lib. 2.
ubi docet quomodo vox κα-

τάληψις dicebatur inventum
fuisse Zenonis.

ⁱ Clemens Rom. Ep. I.
c. 33. p. 124. Ed. Ruffel.

^k Ennead. 5. 1. 7. p. 488.

^l Ἐξ ὧν δηλον ὅτι αἱ ἢ τε αἰσ-
θησις, καὶ τὸ αἰσθῆσαι προσχρώ-
μινον εἰς τὸ ἔξω φέρεται, εἰ μίλ-
λαι τὸ αἰσθητὸν καταλήψομαι.
Porphyr. sent. 15. p. 223. Hinc
liquet sensum ipsum, & quod
sensu utitur, ad exteriora fer-
ri, si rem sensibilem percipere
velint. The following pas-
sage of Galen (in which he
says that some things are κα-
ταληπτὰ, *discoverable* or *per-
ceptible* of themselves as *white*
and *black*) may be worth sub-
joining. Καὶ τῶν μὲν φαι-
νομένων ἃ μὲν εἰσὶν ἐξ ἑαυτῶν
κατα-

render the words καὶ ἡ σκοτία αὐτὸ ἐκάλυπεν, and the darkness perceived it not, (or rather perhaps *bath not perceived it*, as we translate ἐλάβομεν, *have received*, v. 16.) we may either suppose that the word *darkness*, at the beginning of the verse, is used in its common signification, and afterwards signifies, by a metonymy, mankind themselves darkened and benighted^m, or that it is first used in a simple manner, and then, by a kind of Prosopopœia, has the act of perception applied to itⁿ, as

καταληπτά, ὡς τὸ λευκὸν καὶ τὸ μέλαν· ἃ δ' ἐκ ἐξ ἑαυτῶν, ἀλλ' ἐξ ἑτέρων ἐστὶ καταληπτά, ὡς τὰ διὰ σημείων καταλαμβανόμενα· πάλιν δ' αὖ, τῶν κεκρυμμένων ἃ μὴ ἰσαγγὴ τ' ἐστὶ καὶ λέγεται, ὡς, τὰ δις δύο, τέσσαρα· ἃ δὲ δι' ἀποδείξεως καταλαμβάνονται, ὡς τὸ, ὃ ἐστὶν εὖ, καὶ κακῶς χρῆσθαι, καὶ τὰ ἐξῆς· Ἑρ. Galen. de opt. Secta ad Thra-sybul. c. 2. p. 67. lin. 30. Again (chap. 11. p. 95.) he mentions some persons who affirm that some things discovered, τὰ καταλαμβανόμενα, are discovered by sense (αἰσθήσει καταλαμβάνονται) as *redness*, and others in a different manner.

^m Thus ὀργή, *anger*, is put for an angry person, and (by a figure at least as bold as that which attributes perception to *darkness*;) is said to *pity*, in the following passage of a very elegant historian. Ὑφ' ᾧ μαραίνεται πᾶσα ὀργή, καὶ ἀπὸ τῆς μισοῦν τὸν ἐχθρὸν, ἑλπίς. Dionys. Hal. Ant. Rom. l. 8. p. 501. lin. 5. Σκότος, *dark-*

ness, is used for persons involved in darkness, Ephes. 5. 8. Ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε. *Eratis enim olim tenebræ, nunc verò lux estis in Domino: ut filii lucis ambulate.* Where may also be noted the same double use of the word φῶς, which I suppose σκοτία, in St. John, capable of admitting; as it first signifies persons enlightened, and then simply light itself. See likewise a passage in Ælian (Var. Hist. l. 1. c. 23.) where, having said that Gorgias μακροῦ τῇ δόξῃ διέπρεπε, he adds, εἰσὶν γὰρ πῶς ἡ δόξα μὴ πάνυ τι ἀκριβὲς μήτε ὁρᾶν μήτε ἀκούειν. Ἑρ. In which place Δόξα is spoken of as a person, and in terms not unlike those which we have been considering, *The darkness bath not perceived it.*

ⁿ By a like prosopopœia, violent emotions of the mind (or fits of delirium) are described by Hippocrates as *looking round with the eyes.*

Αἰ

in a passage of Galen^o the word βίος, *life*, is first used simply, and immediately after has the act of invention ascribed to it.

v. 6. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ,] *Erat homo quidam, missus a Deo.* Chrysostom construes ἐγένετο with ἀπεσταλμένος, as if ἐγένετο ἀπεσταλμένος were the same as ἀπεστάλη, *missus erat.* But Beza and others understand the sentence as I have pointed it in the translation: *There was a man, sent from God.* Maximus Tyrius (Diff. 22.) is quoted by Elsner for the like use of ἐγένετο. Ἐγένετο καὶ Ἀθήνησιν ἄνθρωπος Ἐλευσίνιος, ὀνομα Μελεσαγόρας. *Fuit et Athenis vir Eleusinius, nomine Melesagoras.* And again, (ibid.) Ἐγένετο καὶ ἐν Προκοννήσῳ ἄνθρωπος φιλόσοφος, ὀνομα Ἀριστίας. *Fuit et in Proconneso philosophus quidam, nomine Aristeas.*

Ibid. Ὀνομα αὐτοῦ Ἰωάννης.] There is an ellipsis in these words, which may be thus supplied: Ἦν δὲ ὄνομα αὐτοῦ Ἰωάννης, *erat autem nomen ejus Johannes.* This form of speaking, instead of saying, *whose name was John*, is called a Hebraism by Grotius: but Raphelius observes that Herodotus speaks in the same manner; and Mr. Palaiet has quoted two passages very similar to this of St. John, from Ælian and Themistius. Ἐν Τάραντι

γίνεται

Αἱ σιγῶσαι ἐκείναις ἐχ' ἡσυχάζουσαι, ὅμμασι περιβλέπεσαι, Ἑρ. Hippocr. Coac. Prænot. p. 195. D. *Darkness* is also impersonated in the following sentence of Eunapius: Καί τι μυθῶδες καὶ αἰεδὺς σκότος τυραννῆσει τὰ ἐπὶ γῆς κάλλιπα. Vit. Ædesii. p. 60.

οὐκ ἂν εὐροῖς (Marg. εὐροι) ἑαυτῶν, βέλτιον δὲ εἰπεῖν ὅλῳ τῷ βίῳ· ἐδὲ γὰρ εὐρεῖν αὐτὰ βίος ἀνδρὸς ἰνός, ἀλλὰ κατὰ μικρὸν προῆλθεν ἡ γραμμικὴ θεωρία. Galen. de animi erratis. c. 6. p. 198. Ὁ δίκαιος βίος, ὁ δυνάμενος εἰπεῖν, Ἑρ. Hierocles. p. 110. Ed. 1742.

P H. Steph.

γίνεται γυνὴ σώφρων πρὸς ἄνδρα, Ἡρακλῆς ὄνομα αὐτῇ. *Ælian. Hist. Anim. lib. 8. c. 22. Tarenti fuit mulier quædam casta erga virum; erat autem nomen ei Heracleis.* Ἡ τις ἐπὶ τῶν προγόνων τῶν ἡμετέρων ἀνὴρ, Μελανκόμας ὄνομα αὐτῷ. *Themist. orat. 10. p. 139. Fuit apud majores nostros vir quidam; erat autem nomen ejus Melancomas.*

v. 7. Οὐτὸς ἦλθεν εἰς μαρτυρίαν,] *As μαρτυρία* not only signifies *testimonium*, a *testimony* or *witness*, but also *dictio testimonii*, the *giving of testimony*, we may translate the words εἰς μαρτυρίαν, *ad testimonium dicendum*, in order to bear testimony. This sense of the word μαρτυρία is quoted from Homer, Hesiod, and Aristophanes^p; to whose authority may be added that of a prose writer, who, speaking to the good man as one appointed to be a witness for God, says, Καὶ ἄξιον ἡγήσατο προσαγαγεῖν εἰς μαρτυρίαν τηλικαύτην^q. *Et dignum te arbitratus est, quem ad tanti testimonii dictionem provocaret.* Thus also in *Timæus's Platonic Lexicon*^r, οἱ εἰς μαρτυρίαν κλητοὶ signifies *persons called to give testimony*.

ibid. Ἰνα μαρτυρήσῃ &c.] *Ut testaretur &c.* These words, coming immediately after εἰς μαρτυρίαν, have such an appearance of repetition as the words αἰσθόμενον ἔδιν &c. (*sensible of nothing &c.*) after ἀναίσθητον, *insensible*, in a passage of Libanius^s: But the repetition is the less remarkable in St. John, as the words *that he might bear witness of the light* may be understood as explanatory of what went before. *He came to bear witness; namely, that he might bear witness concerning that light.*

v. 8.

^p H. Steph. Thef. L. Gr.

^q Arrian. Epict. 1. 29.

^r In v. Κλητῆρις.

^s Libanii Declam. 26. p.

590. D. Οὐκίτι δακρύων ἐμπί-

πλησι τὴν πόλιν. Οἷχεται τὸ ταῦτα ποιεῖν. Τὸ δὲ ἀναίσθητον ἔξεσπλαι, αἰσθόμενος ἔδιν ἰὼν ποιεῖμένων &c.

^t De

v. 8. Οὐκ ἦν ἡ αὐτὴ τὸ φῶς, ἀλλ' ἦν μαρτυρία ἑῷ.] *Non erat ille lux, sed venit ut testaretur &c.* Castellio seems to have thought that the word ἦν, *erat*, was to be repeated, in the construction, after ἀλλ': for he translates the whole verse thus: *Non erat ille ipsa lux, sed qui de luce testaretur.* Our English translators, with Beza, seem to have supposed that ἀπεστάλη, *missus est*, or some other word of that signification was to be understood. *He was not that light, but was sent to bear witness of that light.* Perhaps we may best understand the word ἦλθεν, *venit*, which is used in the preceding verse. Our learned countryman Linacer^t observes, that, in the Latin language, we have sometimes an ellipsis, in which it is not easy to say with exactness what word is left out: the case is the same in the Greek language. There are several passages in St. John's Gospel, in which these words ἀλλ' ἦν are used with a remarkable ellipsis^u; and a few quotations from Heathen Writers, to be inserted in the course of these annotations, will serve to give us some idea of the liberty they allow themselves in this particular.

v. 9. Ἦν τὸ φῶς τὸ ἀληθινόν, ἑῷ.] *Hæc lux erat vera illa lux, &c.* Raphelius, in a note on another place in St. John's Gospel^w, where we have ὁ ποιμὴν ὁ καλός, *pastor ille bonus*, observes that there is a particular emphasis

D

in

^t De Emend. Struett. L. Serm. l. 6. p. 398. Ed. Basil. 1560. The same author (p. 353.) quotes a double ellipsis from Cicero, ad Attic. l. 5. ep. 15. *Inde ad Taurum cogitabam, ut cum Mophagane signis collatis si possem.* Where, as Linacer

observes, after *cogitabam* we are to understand *ire*, and, after *cum Mophagane, configerem*, or some such word. See also Raphelius on Gal. 2. 9.

^u See Chap. 9. v. 3. Ch. 13. v. 18. Ch. 14. v. 31. Ch. 15. v. 25.

^w Ch. 10. v. 11.

^x Dr,

in the repetition of the article: the same emphasis may the more reasonably be supposed to lie in the repetition of the article here, as the word ἀληθινός, *verus*, is itself very emphatical, according to another observation of Raphelius, on the words ἡ ἀμπέλῳ ἡ ἀληθινῇ, (*vera illa vitis*) John 15. 1. “ Ἀληθινὸν (says he) *Græcis* “ *dicatur, quod nomini suo respondet, et verè tale est, quale* “ *esse perhibetur. Ita ἀληθινὸν στρατεύμα vocat Xenophon qui* “ *verè dici exercitus meretur, id est, præstantissimus, de* “ *Exped. Cyri, lib. 1. p. 211. lin. 22.*” Dr. Forster, in his first Index to Plato’s Select Dialogues, joins with Raphelius in applying the same force to the word ἀληθινὸν in the text before us, and has pointed out a passage in Plato, in which the very words ἀληθινὸν φῶς are found *.

ibid. Ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.] Beza’s translation: *Quæ illuminat omnem hominem venientem in mundum.* Grotius and Dr. Hammond take ἐρχόμενον to be the nominative case, and construe the words thus: *Quæ illuminat omnem hominem veniens in mundum.* The other texts in this Gospel alledged in support of this interpretation are indeed so similar to the text before us, as these learned men understand it, that I dare not positively reject their exposition of it. These are the chief of them: Τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον. ch. 3. v. 19. *Lux venit in mundum.* Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα. ch. 12. v. 46. *Ego veni lux in mundum.* Εἰς τὸτο ἐλήλυθα εἰς τὸν κόσμον. ch. 18. v. 37. *Ad hoc veni*
in mun-

* Dr. Forster’s remark, in his Index, is as follows: “ *buitur, longe antecellit. Hoc* “ *sensu Christus dicitur φῶς* “ *ἀληθινὸν φῶς, 292. quod tale* “ *ἀληθινὸν, Joan. 1. 9. Conf.* “ *item Cl. Hutchins. Not. ad* “ *teris, quibus hoc nomen tri-* “ *K. A. p. 96.”*

† Compare

in mundum. But in these and other texts, where Christ is said to have come into the world, that expression seems to refer to the manifestation of him to the world, or his appearance in the flesh; (see Dr. Hammond himself;) now this appearance of Christ seems to be expressed by St. John in the two next verses of this first chapter by the past tense; *He was in the world*, &c. v. 10. *He came unto his own*, &c. v. 11. whereas the use of the present tense φωτίζει in the verse before us rather leads us to think of that spiritual illumination which Christ still imparts (though no longer manifest in the flesh) to all who will receive him; according to that of St. Paul, Eph. 5. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*. To which may be added, that, as ἐρχόμενον immediately follows ἄνθρωπον, it seems rather more natural to construe it with that word than with a word more remote; and though (as I collect from Stephens's Greek Concordance) it had been more agreeable to the common manner of speaking in the New Testament to have said πάντα ἄνθρωπον τὸν ἐρχόμενον (inserting an article before the participle) yet we have one instance, in St. Luke, of a participle joined with πᾶς, where no article is added. Κατηρτισμένον δὲ πᾶς εἶναι ὡς ὁ διδάσκαλος. Luke 6. 40^y.

Mr. Palajret doubts whether Wolfius be right in thinking that the phrase ἐρχισθαι εἰς τὸν κόσμον, *venire in mundum*, in the sense of being born, is taken from

D 2

the

^y Compare the following passage of Eunapius, in the life of Ædesius. p. 65. Τυραννικὴν γὰρ εἶχεν ἰξυσίαν τότε πᾶς ἄνθρωπος, μέλαιναν φορῶν ἰσθῆτα, καὶ δημοσίᾳ βελόμενος

ἄσχημον. *Nam ea tempestate quivis atram vestem indutus, quique in publico sordido habitu spectari non abnuēbat, tyrannicam obtinebat auctoritatem.*

z 'E

the Hebrew, as he finds the phrase *ἐρχομαι εἰς φῶς* or *πρὸς φῶς*, *venire in lucem*, used by Greek Authors in the same sense: The authorities which that learned gentleman quotes for the use of it are poetical; but the like expression occurs also in prose writers^a.

V. IO. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτὸ ἐγένετο· καὶ ὁ κόσμος αὐτὸν ἔκ' ἔγνω.] *In mundo erat, et mundus per eum factus est; et mundus eum non cognovit.* It may seem strange to an English reader that the word κόσμος, *the world*, should, when used for *the people of the world*, be thought remarkable: yet the learned Gataker^a has noted this signification as affixed to the word by Sacred Writers, and brings no instance of it from Heathen Authors, who, as he observes, frequently use the word κόσμος for the material world, and sometimes, in a peculiar sense, for the Latin *cælum*. We are not, however, to think the above-mentioned use of it peculiar to the scripture: Κομ[μ]όδα βασιλεύοντι· ὁ κόσμος εὐτυχῶ, *Commodo imperante mundus feliciter agit*, is the inscription of an antient Coin^b; and Sotades (a writer quoted by Stobæus^c) twice uses the word κόσμος in the same sense in the following lines; in which the turn of the sentence is also remarkably like to that of the text before us.

Σωκράτην ὁ κόσμος πεποιήκει σόφον εἶναι,
Καὶ κακῶς ἀνείλε Σωκράτην ὁ κόσμος, ὧς.
Socratem mundus censuit sapientem esse,
Et male sustulit Socratem mundus, &c.

The

^a Ἐν μιᾷ προελθόντας εἰς φῶς ἡμεῖς. Dionys. Hal. A. R. l. 3. p. 145. lin. 22. Ὡς ἐμ-
κειν γίγονα, καὶ ὧς χάριν προῦν-
μαι εἰς τὸν κόσμον. M. Anto-
nin, 6. 1.

^a De N. Instr. Stylo. c. 5.

^b See Philosophical Transf. N°. 166. p. 825. And Hip-
pocr. Epist. p. 1281. lin. 43.

^c Vide Stob. Serm. 247.

^d See

The Latin Writers use the word *orbis* in the same sense. *Quæ populi confusio, quis orbis metus.* Velleius Paterculus. l. 2. c. 124.

V. II. Εἰς τὰ ἴδια ἦλθε, &c.] *Ad sua venit, &c.* He — came unto his own possessions; or, He came unto his own habitation, as if it were, εἰς τὰ ἴδια οἰκήματα ἦλθε, *ad suas ædes venit*. The word οἰκήματα signifying, though in the plural number, a house, is sometimes left out. Thus in Lysias (orat. c. Eratosth. cap. 14.) εἰς τὰ τῷ ἀδελφῷ τῷ ἰμῷ, *ad ædes (or domum) fratris mei*^a. And thus likewise ὑποσπίπτειν εἰς τὰ ἴδια signifies to return home. Acts 21. 6. See below, on St. John 16. 32. De Dieu illustrates this verse of St. John from the twenty first chapter of St. Matthew, where Christ is said to have been sent to the Jewish Church as an heir to his inheritance.

ibid. Καὶ οἱ ἴδιοι αὐτὸν ἔπαρέλαβον.] *Et sui eum non receperunt*. Linacer observes that the words *domesticus*, or *familiaris*, *minister*, or *famulus*, are left out in the Latin tongue, and quotes a passage from Pliny very much resembling the οἱ ἴδιοι αὐτὸν ἔπαρέλαβον of St. John^e. He adds likewise from an Epistle of Cicero to Va-

^d See L. Bos's Exercit. Ph. on this text, and the same author's Greek Ellipses in the word Οἶκημα.

^e I shall set down the passage more fully than it is quoted by Linacer, as it furnishes us with something parallel to the τὰ ἴδια as well as to the οἱ ἴδιοι of St. John. *Non mehercule tam mea sunt, quæ mea sunt, quam tua: hoc*

tamen differunt, quod sollicitius et intentius tui me quam mei excipiunt. Idem fortasse eveniet tibi, si quando in nostra diverteris. Plin. l. 1. ep. 4. Οἱ ἰμοί, *mei*, is used in the same manner by Herodotus, and by Dionysius Halicarnassensis. Δεῖ μέντοι τῶν τιμῶν Ἀγνάγεσθαι αὐτῷ φονία γινέσθαι. καὶ μὴ τῶν ἑμῶν. Herodot.

to Valerius, (lib. i. epist. ult. famil.) *Tanquam Ulyssēs cognosces tuorum neminem.*

* v. 12. "ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι,] *Dedit iis potestatem ut fierent filii Dei.* Γενέσθαι is here the same as τῷ γενέσθαι, or εἰς τὸ γενέσθαι. Demosthenes uses the infinitive mood alone with ἐξουσία, omitting both the article and the preposition, as St. John does in this place. "Ὅταν ἔν μὴδέ' ὑμῖν ἀμελεῖν ἐξουσία γένηται τῶν συμβαινόντων &c. Demosth. in Philipp. 2^f. *Quum igitur non jam amplius vobis liceat ea quæ contingunt negligere, &c.*

ibid. Τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.] Beza's translation: *Nempe iis qui credunt in nomen ejus.* Πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ is the same as πιστεύουσιν εἰς αὐτόν. In the third chapter (v. 18.) both expressions are used together. "Ὁ πιστεύων εἰς αὐτόν ἔκρινεται· ὁ δὲ μὴ πιστεύων, ἤδη κρίνεται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. *Qui credit in eum, non condemnatur: qui verò non credit, jam condemnatus est: quia non credidit in nomen unigeniti filii Dei.* The word ὄνομα, *nomen*, is used in a manner not very different from this (if not exactly parallel) by Heathen Writers. Raphelius, on those words of St. Peter, Acts 4. 12, *there is none other name under heaven given among men whereby we must be saved*, observes that Celsus, quoted by Origen, uses the word *name* in the same sense, when he introduces a Jew charging those who were converted from the Jewish religion to the Christian

rodot. l. 1. c. 109. 'Ἄλλ' ἀνασκευασάμενος ἅπαντα τὰ ἱμά, καὶ τὰς ἱμάς, εἰς Σαβίνης ἀπειμι, &c. Dionys. Hal. A. R. l. 11. A like ellipsis is used by Diogenes Laertius, when he says that Solon

charged his people (τοῖς ἱδοῖς) to remove his bones to Salamis. Vit. Solon. §. 62.

^f "Ὁ, τί νόμος ἀποκτείνει; ἔδωκε τοῖς ἡγεμόσιν ἐξουσίαν τὰς ἀπειθῶντας, &c. Dionys. Hal. A. R. l. 11. p. 688.

Christian with having lifted themselves, like deserters, under another name^ε. Ælian^h, relating a story of a servant of Diogenes, who ran away from his master, and was afterwards torn in pieces by dogs, says that the servant thus paid a penalty to the name of his master. As Diogenes was himself called κύν, canis, there is perhaps some reason to think that Ælian alludes to that appellation of him: but Perizonius thinks otherwise, and refers to some places of the New Testament, in which ὀνόματα, names, are put for men themselves, together with a passage from Livy, in which *Nomen Cœninum in agrum Romanum impetum facit* signifies that the Cœninenfes invaded the Roman territories. Vossius has an observation to the same purpose¹.

The

^ε Καὶ ἀφ' ἡμῶν ἀπηντομολήσατε εἰς ἄλλο ὄνομα, Ἑ. c. Vide Origen. c. Cels. l. 2. init.

^h Var. Hist. 13. 28. Οὗτος δὲ ὁ οἰκίτης εἰς Δελφὸς ἀλόμενος ὑπὸ κυνῶν δισπᾶσθαι, τῷ ὀνόματι τῷ δισπᾶντι δίκας ἐκτίσας, ἀνθ' ὧν ἀπιδράσιν. The passage is thus translated: *Servus autem ille, quum Delphos errando pervenisset, a canibus discerptus est, pœnam domino persolvens pro eo, quod aufugerat.* In Dionysius Halicarnassensis (see his account

of the Idioms of Thucydides;) the words πρὸς τὸ σὸν ὄνομα συνταχθεῖσιν ὑπομνηματισμοῖς, *commentariis ad nomen tuum compositis*, signify the commentaries composed and inscribed to Thee.

¹ “ Apud Æschylum est, “ τὸ Θεβαίων ὄνομα, pro Thebanis: apud Livium, *no-* “ *men Romanum*, pro Romanis: apud Val. Catonem “ *in Diris, et felix nomen agelli.*” Voss. Inst. Or. l. 4. c. 7. §. 11. So Lucan. 9. 964.

*Circuit exustæ nomen memorabile Trojæ,
Magnaue Phœbæi quærit vestigia muri.*

Perizonius, for the use of ὀνόματα, nomina, for men themselves, refers to Acts 1. 15. Rev. 3. 4. See Wolfius on the latter of these texts.

We have a clear instance of the same expression in the following passage of Libanius, (*de vitâ suâ*, p. 43. D.) They

The phrase πιστεύειν εἰς has likewise something remarkable in it. Πιστεύειν, *to believe*, is, in Heathen Writers, used with a dative case signifying a person, and with an accusative signifying a thing: Thus πιστεύειν ἀνθρώπῳ τινι is *to believe a man*, or *to rely upon him*; πιστεύειν τῷτο, *to believe this thing*, is *to believe that it is true*: but the words πιστεύειν εἰς τὸν Χριστόν, or πιστεύειν εἰς τὸ ὄνομα τοῦ Χριστοῦ, have a sense different from either of these, and signify *a religious belief* in Christ, which is understood to include a confidence in Him as the Saviour of Mankind. Gataker^k observes that ἐλπίζειν εἰς τινα, *sperare in aliquem*, is used by St. John, ch. 5. v. 45, and asks in what antient Heathen Writer that expression or πιστεύειν εἰς τινα is to be found. Vorstius^l also seems not to have recollected any example of either of these expressions in any Heathen Author: but ἐλπίζειν εἰς has been observed in Herodian^m, and we find in other Heathen Authors such uses of εἰς as, though not the very same with these in St. John, might seem as remote from the Greek idiom as πιστεύειν εἰς or ἐλπίζειν εἰς have seemed: For as we have in the New Testament πιστεύειν εἰς αὐτόν, and πιστεύειν εἰς τὸ ὄνομα αὐτοῦ, so we read in Plutarchⁿ ὁμνέειν εἰς τὸν Οὐντάλλιον, *for to take the oaths to Vitellius*, whereas

They said that Mercury, out of regard to his servant, excited with his rod every hearer, ὅπως μὴδ' ὅτις ὄνομα θαύματ' ἄμοισεν ἀπειλῇ, that not a single name (i. e. person) might go away without admiration.

^k Diff. de N. Instr. Stylo. c. 8.

^l See his Philologia Sacra, de Hebraïsmis N. T. c. 36.

^m Γορδιανὸν τελευτηκότος, εἰς ὃν ἐλπίζουσιν. Herodian. l. 7. extinto Gordiano, in quem spes suas collocaverant.

ⁿ Vit. Othon. p. 417. Ed. Lond. 1724. (ὁμνέειν περὶ τοῦ Οὐντάλλιος occurs ibid. p. 412.) The Latin *jurare in aliquem* is used in the same manner. See Tacitus, Hist. 1. 76. This expression may perhaps throw light

whereas *to take the oaths to Severus* is in Herodian's^o language ὁμόσαι εἰς τὸ Σεβήρου ὄνομα, *jurare in nomen Severi*. Ζητιῶν εἰς, in Hippocrates^p, and Νικᾶν εἰς, εἶδεν εἰς, δεικνύειν εἰς, in other authors^q, are perhaps as different from the common forms of expression as ἐλπίζω εἰς or πιστεύω εἰς. The phrase τὴν ἐν Χριστῷ πίσιν (Gal. 3. 26.) which Gataker notes as similar to πιστεύω εἰς Χριστόν, and as an expression which he had not observed in the more antient Greek Writers, seems exactly to agree with what we read in Aristides. Tom. 1. p. 242. Εὐσεβείας μὲν διὰ τὴν πίσιν ἣν ἐν τοῖς Θεοῖς εἶχον. Lysias expresses

E

prefles

light on the words of St. Paul, 1 Cor. 10. 2. where it is said that the Israelites εἰς τὸν Μωσὴν ἱεραπίσταντο, *were baptized into Moses*; on which place see Wolfius. We elsewhere meet with the phrases βαπτίζεσθαι εἰς Χριστόν, and βαπτίζεσθαι εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. Gal. 3. 27. Acts 8. 16. The preposition εἰς seems to have a similar sense when a festival is said to have been instituted εἰς Θεόν τινα, *in honour of any Deity*. Τὰ Ἀπατέρια ἑορτὴ τις ἦν εἰς Διόνυσον, &c. See Proclus, l. 1. in Timæum Plat. Εορτὴ τοίνυν εἰς τὸν Ελεὸν καὶ θεραπεία μία, &c. Libanius, Declam. 14. p. 419. A. Εἰς τι τύπος (scil. Dæmonas & Heroas) γίνεσθαι τίς τι καθαρμὸς &c. Diog. Laert. in Pythag. §. 32. O-

lympiodorus, in his life of Plato, p. 585. speaking of Cratylus, Plato's Master, adds, εἰς δὲ καὶ διάλογον ὁμῶνυμον ἐποίησιν, ἐπιγράφας Κρατύλῳ. i. e. *In honour of whom he also composed a dialogue, inscribing it, from his name, Cratylus*. Ignatius speaks of Martyrs by the name of τῶν εἰς Θεὸν ἀναιρεμένων. Ep. ad Ephes. c. 12. p. 102. Ed. Russel.

^o L. 2. c. 13. Εἰς τι τὸ ἐκείνου ὄνομα τὴς συνήθεις ὁρκῆς ὁμόσαντες, &c. Ibid. c. 2. Ed. 1662.

^p Τὸ γὰρ σχολάζον καὶ ἀπρηκτον ζητεῖ εἰς κακίην καὶ ἀφίλειται. Hippocr. p. 22. l. 24. *Quod enim otiosum est, nihilque agit, ad improbitatem viam affertat, ad eamque tendit.*

^q Νικᾶν γὰρ μέντοι πανταχῶς χρήζων ἔφυν,

Πλὴν εἰς σέ.——Soph. Philoct. v. 1085.

Εἶδεν εἰς ταῦρον ἢ κάμηλον, &c. Aphthonius, Fab.

Δείξας εἰς τὸν ἕνα τῶν πρίσβων. Æschin. Dial. 2. §. 2.

presses the same sense by *πιστεύειν τοῖς Θεοῖς* at the conclusion of his last oration extant. The reader may also be pleased to consider a passage of Iamblichus, de Myst. sect. 3. cap. 29. p. 100. (together with Dr. Gale's note on the place) in which he speaks of the Idolater as in danger of becoming like to the Idols in which he has placed his confidence, *τοῖς εἰδώλοις, ἐν οἷς τὴν πίστιν ἐν αὐτοῖς ἱδρυσιν*.

v. 13. *Ἐξ αἱμάτων,*] *Ex sanguine*: literally, *ex sanguinibus*. Cameron^r calls the use of *αἷμα*, *sanguis*, in the plural number, a Hebrew form of expression; but that it is not peculiar to the Hebrew language is very certain: for we find it not only in Sophocles, Euripides^s, and Lycophron (who has also the very expression used by St. John, *to be born ἐξ αἱμάτων*^t) but likewise in Hippocrates^u and other Prose Writers^w.

v. 14. *Δόξαν ὡς μονογενῆς παρὰ πατρός,*] *Gloriam ut unigeniti à patre*. The word *ῥῆς*, *Filii*, is understood in the word *μονογενῆς*, *unigeniti*. Beza translates the words *ὡς μονογενῆς παρὰ πατρός*, *ut unigeniti egressi à patre*, as if the participle *ἐξεληθέντος* were to be understood after *μονογενῆς*: Others refer *παρὰ τὸ δόξαν*, as if it were *gloriam*

^r Opp. p. 196. Ed. 1658.

^s Sophocl. Antig. v. 121.

^t Ἔβα, πρὶν ποθ' ἀμετέρων

Αἱμάτων γένουσι

Πλησθῆναι ὄψι.

Eurip. Phœniss. v. 1300.

Δι' ἀσπίδων, δι' αἱμάτων.

^u Lycophr. v. 1249.

Τῶν Ἡρακλείων ἐκγεγῶτες αἱμάτων.

Vide et v. 804.

^w Ἐκ τῶν αἱμάτων τῆς ἀναρρήξιός. Hippocr. p. 89. G. & p. 91. D. Ed. 1620. Τὰ ἀπὸ

ἔλων αἷματα. Id. p. 157. F.

Τὰ θρομβώδεια αἷματα. p. 167.

H. Vide et p. 303. lin. 20.

^w Ταῖς ἐκ τῶν αἱμάτων καὶ σαρκῶν κήσσαις. Porphy. de Abst. l. 2. §. 42. p. 86.

Ed. Cantab. 1655. Δι' αἱ-

ματός δὲ καὶ ἐξ αἱμάτων ἢ σαρκος γοία. Id. de Antro N. p.

259. Αἷματα κλαίειν.] Κατὰ

ὑπερβολὴν, ὃ δάκρυον ἀλλ' αἱ-

μασι κλαίειν. Zenob. Proverb.

Cent. 1. 34. Conf. Diogenian.

Cent. 1. 32.

riam profectam à patre. But, as adjectives are sometimes used with a preposition after them, like participles passive, the most easy and natural way of interpreting these words will perhaps be by supposing μονογενῆς παρὰ to be the same as μόνη γινομένη παρὰ, *unigeniti à.* We have several instances of this construction in adjectives derived from verbs, and ending in τος, as σύνθετος ἐξ and σύνθετος ἀπὸ^x are the same as συνθεῖς ἐξ, *compositus ex*, and μεταπιμπλῶς ὑπὸ Κύρου^y is the same as μεταπιμφοῖς ὑπὸ Κύρου, *accerfitus à Cyro.* The negative Adjectives ἀτρωτος, *non vulnerabilis*, and ἀπληκίος, *non percutiendus*, are used in the same manner. Thus ἀτρωτος ἀπὸ σιδήρου^z is *not to be wounded by iron*, ἀπληκίος ὑπὸ τῶν λίθων^a, *not to be wounded or struck by stones.* Nor is this use of the adjective confined to words of this termination τος; for we have in Ocellus Lucanus βδελυροὶ ὑπὸ Θεῶν^b in the same sense as βδελυρόμενοι ὑπὸ Θεῶν, *abhorred by the Gods*, and, in Polyænus^c, κάτοχοι ἐν Μῆσιν signifies *inspired by the Muses.* If these instances are sufficient to shew that the

^x Σύνθετος ὢν ἐξ ἡμολίης καὶ ἑπιτρίτης. Nicomachus Geras. Arithmet. l. 2. p. 42. Ed. 1538. Συνθετὸν ἀπὸ τῶτων. Id. l. 2. p. 39.

^y Xenoph. K. A. l. 1. p. 33. Ed. Oxon. 1745. Add ἐξ εἰρετικῆς ἀφίτοι. Longin. sect. 44. & Βλητὸν ὑπ' Ἀσφάλανος. Callim. H. in Cer. v. 102.

^z Palæphatus, cap. 11.

^a Phlegon, de Reb. Mir. cap. 2. p. 26. We have two negatives (one of which has the same termination with μονογενῆς) used in the same manner in the following passage of Marinus, Vit. Procli, c. 3. p. 5. Δευτέρω δὲ ἰσχύς

σωματικῇ, ἀπαθὴς μὲν ὑπὸ χειμῶνων, καὶ καμάτων, ἀτρωτος δὲ καὶ ὑπὸ τῆς μοχθηρᾶς καὶ ἡμελημένης διαίτης, &c. The use of ἀβλαβὴς νέσοισιν, *unhurt by diseases*, (which occurs in a Greek epigram of Antipater, the 161st in Johnson's Collection) is of the same kind.

^b Cap. 4. p. 532. Ed. Amst. 1688.—Κακοδαίμονες ἴσονται, καὶ βδελυροὶ ὑπὸ τε θεῶν, καὶ δαιμόνων, καὶ ἀνθρώπων, &c.

^c Lib. 1. cap. 20. Οἱ δὲ κάτοχοι ἐν Μουσῶν καὶ Ἀρίστων, &c.

^d I owe

the adjective *μονογενής* may have the same construction as *μόν· γινόμεν·*, the use of *παρά* after it, in the sense of *ex*, *ex* or *ab*, may perhaps be confirmed by a passage in an Antient Writer^d who calls the *Logos* the Son of God, and *παρ' αὐτῷ γινόμενον κόρον*. We have also in Aphthonius *γενονότις παρά Θεῶν*, a *Diis orti*^e.

ibid. *Πλήρης χάριτος καὶ ἀληθείας*.] Some read the verse thus, with part of it in a parenthesis: *Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἰθιασάμεθα τὴν δόξαν αὐτῷ, δόξαν ὡς μονογενὺς παρά πατρός,) πλήρης χάριτος καὶ ἀληθείας*. This reading makes the word *πλήρης*, *plenum*, agree with *λόγος*, *verbum*: but De Dieu supposes it to be put for the genitive case *πλήρους*^f. Such an irregular use of a nominative case, in *participles*, is quoted by an antient

^d I owe this quotation to one of the *Notes* added to p. 35. of Dr. Scott's *Christian Life*, at the end of Vol. II. Ed. 2. 1687. where we have the following passage:—"In short as they [the Jewish and Gentile Writers] stile their Word *ἰὸν Θεῷ*, i. e. *the Son of God*, Plotin. Enn. 5. l. 8. c. 5. And again, *παῖδα Θεῷ, ὡς κόρον καλόν, καὶ παρ' αὐτῷ γινόμενον κόρον*, i. e. *the Son or Child of God, the full beautiful mind, even the mind that is full of God*, as also *πρεσβύτατον ἰὸν [όν] ὁ τῶν ὅλων ἀνέτιλε πατήρ*, i. e. *the most antient Son of the Father of the universe*, Phil. lib. cui Tit. *Deterius perfectiori semper infestum esse*. And also *Πρωτότοκον ἰὸν Θεῷ*, i. e. *the*

first born Son of God, Ibid. lib. 1. de Agricult. So St. John stiles his Word the only begotten Son of the Father, v. 14, 18." I know not from whence Dr. Scott could suppose the idea of fulness to be included in the word *κόρος*; for, though it sometimes signifies *satiety*, it seems here plainly to signify *Son*, as when Castor and Pollux are called *Διόσκοροι*, *the sons of Jupiter*.

^e Aphthon. Progymn. p. 78. Ed. 1597. *Καὶ γενονότις ἀμφω παρὰ Θεῶν, ἐκ Θεῶν ἀνῆρθσαν. Et orti ambo a Diis, a Diis interfecti sunt*.

^f It will be much the same thing, if we suppose *πλήρης* to be put for the accusative case *πλήρη* (which is indeed the

tient Greek Writer, Lesbonax, (in his treatise *περί*

F

Σχημάτων.

the reading of a few copies) and refer it to *δόξαν*, as signifying that *his glory was full of grace and truth*: An expression which may either imply that grace and truth shone forth in Christ, and contributed to the glory here spoken of, or may ascribe to his glory what strictly belonged to his person, agreeably to that of St. Luke, chap. 9. v. 53. *Τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ*, *his face was going to Jerusalem*. Hippocrates and Thucydides express themselves in the same manner; the former, when he affirms that *the Reason of a Physician* (meaning the Physician who himself acts reasonably) *will never envy another*; and the latter, when he says that *the affairs of the Greeks had waged war* (meaning that the Greeks themselves had waged it) *six years*.—Οὐδέποτε ἰντρὲ λογισμὸς φθονήσκειν ἂν ἐτέρῳ &c. Hippocr. p. 27. lin. 41. Οὐτὼ μὲν τὰ τῶν Ἑλλήνων πράγματα ἰφθάρη, ἡ δὲ ἔτη πολέμησαντα. Thucyd. l. 1. c. 110. p. 71. ed. Duker. It is indeed remarked by Marcellinus, in his life of Thucydides, p. 8. that he often puts *passions and things* (ῥαῖον καὶ πράγματα) instead of *persons*. Two expressions quoted above in part from Galen and Hierocles (and subjoined to

a note on v. 5. of this chapter of St. John) are of the same kind; *the life of one man did not invent these propositions; and the just life bears the loss of children patiently, being able to say, is the child dead? He is then rendered back: and, I knew that I had given birth to a mortal*. Let me add from Ælian, (Var. Hist. 2. 38.) *There was a law—that women should not drink wine, ἀλλ' ὑδροποτεῖν πᾶσαν ἡλικίαν*, but that every age of women (that is, women of every age) should drink water. Mr. Blackwall (Sacr. Class. vol. 1. p. 88.) quotes, as parallel to St. Luke's expression, *his face was going to Jerusalem, usus purpurarum sidere clarior*, from Horace, L. 3. O. 1. v. 42. to which may be added from the same poet—*inopis me quodque pusilli finxerunt animi, raro et perpauca loquentis*. Serm. 1. 4. 16. Dr. Bentley indeed would change *loquentis* into *loquentem*. But (besides that Horace has elsewhere *animus consul non unius anni*, L. 4. O. 9. 34, 39. on which place Dr. Bentley has himself, in a learned note, quoted *animus victor, animus rector, rex & dominus, animus liberator, deprecator, corruptor, carnifex, & proscripitor*, from other Latin Writers) the passages here produced, especially that of

Ἐχρημάτων, p. 188,*) from Homer; and several instances of the same kind have been collected from the New Testament and from Heathen Writers by Dr. Forster in his second Index to the Select Dialogues of Plato: one of those which he brings from the New Testament is as follows: Ὁ λόγος τῷ Χριστῷ ἐνοικίει ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, &c. Col. 3. 16. *Verbum Christi habitat in vobis abundanter, in omni sapientiâ; docentes et monentes vos mutuò, &c.* where the dative case ὑμῖν is followed by the nominative διδάσκοντες, instead of διδάσκουσι, *docentibus*. I know not how far the example of *participles* thus used may justify us in supposing the *adjective* πλήρης to be used here in the same manner, nor how far such a supposition may be confirmed by what has been thought somewhat parallel, in the Revelation, ch. 1. v. 5. where we read, Καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρτυρῶν ὁ πιστὸς, &c. *Et a Jesu Christo, teste fideli, &c.* (the nominative case ὁ μαρτυρῶν being put in apposition with the genitive Ἰησοῦ Χριστοῦ.

of Hierocles, in which *life* itself is represented as *speaking*, may perhaps justify the common reading *loquentis*. May I have leave to lengthen a remark, already perhaps too prolix, by observing that that there seems to be a great resemblance between Horace's *inopis animi*, and the πτωχοὶ τῷ πνεύματι, *poor in spirit*, St. Matth. 5. 3?

* Ἐναντίον δ' αὖ ἐστὶν τῷ τῷ σχήματι, ὃ ἑμπαλὺν ἔχει τὴν ΜΕΤΟΧΗΝ ἐπὶ ὁρθῆς πώσις ἀντὶ αἰτιατικῆς. &c. See the passage as more correctly published in the Notes of M. Valckenaer (the editor of Lef-

bonax) on the Phœnissæ of Euripides, v. 481. The instance from Homer (which is also taken notice of by Heraclitus, in his *Allegoria Homericæ*, p. 307.) is this:

Θημὶ γὰρ ἐν καλαυῦσαι ἐπιρμυία
Κροίωνα—
'Αγρᾶπλιν ἐπιδίξ'.
Iliad. 2. 350, 353.

Where ἀγρᾶπλιν is put for ἀγρᾶπλοντα, as καύσας for καύσαντα in Hippocrates. Ἐπιδίξαι δαί, χαλκῷ αὐθὺ καύσας, ἵως αὖ πυρρὸν ἦ, &c. p. 1056. D. See other instances produced below in a note on St. John 21. 12. ^a The

Χρῆς. A like irregularity in the apposition of *substantives*^h is to be found in Heathen Writers: but as I cannot with certainty appeal to any passage either in sacred or profane Authors in which an *adjective* of the nominative case is thus irregularly used (though we meet with something very like it in Porphyry, and perhaps with the very same construction in Alexander Trallianⁱ;) I am in doubt whether to construe πλήρης in this manner, or, with our own Translators, to admit the parenthesis and render the verse thus: *And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* A like parenthesis occurs in a Writer

^h The nominatives Ποσειδῶν, πλειρετίδες, παράσημον, & Μενχιῶν, may be so construed in the following passages. Ὀμολογεῖται μὲν γὰρ Κρόνῳ τρεῖς παῖδας γενέσθαι ἐκ Πέρας τῆς μητρὸς αὐτῶν Ποσειδῶν, καὶ Ζεύς, καὶ Ἡρῆς· ὃν ἐπὶ τούτοις ἀκούομεν. Aristid. T. I. p. 34. C. ed. 1604. Καὶ πρῶτον γε περὶ αὐτῶν (Al. πορευθῶμεν) ἐπὶ τὰ συμβαίνοντα περὶ τὸ σῶμα, πλειρετίδες, περιπλευμονίαι, φρενιτίδες, ποδάγραι &c. Hipparchus de Animi Tranq. Vide Stob. Serm. 106. Ἐν δὲ ταῖς πολλαῖς εἰκόσις ἐκκενωσμένῃ τῇ κεφαλῇ αὐτῷ γράφεται, ὡς μὲν τις λέγῃσι, ἐν πύλῳ, παράσημον εὐγενίαις, &c. Soranus de Vita Hippocr. c. 3. Ἐν ἑτέρῳ δὲ γὰρ μὲν, Μενχιῶν οἶμαι, καὶ τὰς παρθένας &c. Liban. Orat. 32.

ⁱ Ἡ δὲ ἐν τῷ λίγῳ ἡ ἰνδιζις τῷ νῷ, ἄχρι τῷ προσώπῳ αὐτοῦ

τὸ φῶς ἐπιλάμπουσι, ἐράσμι· μὲν ὀφθῆναι, καλλίον δὲ τότε μάλιστα ὁρώμεν. Porphy. de Vita Plotini, p. 114. ed. Fabric. Ἡ ἀπειψία γίνεται διὰ θερμότητά. Καὶ διὰ ψυχρὰν δὲ μᾶλλον δυσκρασίαν. Καὶ γινώσκεται ῥαδίως ἐκ τῆς ἐρυγῆς. Κνισώδης μὲν ἐπὶ τῶν διὰ θερμότητά· ἐξώδης δὲ, ἐπὶ τῶν διὰ ψυχρότητα ἀπειψίστων. Alex. Trall. l. 12. ap. Foesium in Hippocr. p. 1030. D. The adjectives ἐράσμι and κνισώδης may here be applicable to our purpose, as may also τὸ μηδὲν and ὁ φιλάνθρωπος in the following passages.

—Γέροντες ἔστω

Τύμβε, τὸ μηδὲν ὄντος.—

Eurip. Heraclid. v. 168.

Πρόσωπὸν τὸ τῷ Σατύρῳ, ὁ περὶ τὰς Ὀλυμπίας αἰχμαλώτης φιλάνθρωπος. Tiberius Rhetor. p. 193.

a Writer of the apostolical age, Clemens Romanus^k. Callimachus will furnish us with a passage, in which there seems to be the same uncertainty of construction as in this text of St. John.

Σύνατ' ἔχων θειράπορτας εἰκόσι, πάντας ἐν ἀκμῇ,
Πάντας δ' ἀνδρογίγαντας (ὅταν πόλιν ἄρριοι ἄραι)
Ἀμφότεροι πιλέκισσι καὶ ἀξίνοισιν ὀπλίσσαις.

Hymn. in Cer. v. 34.

*Proruit habens viginti servos, omnes in vigore ætatis,
Omnesque viros gigantum similes (totam civitatem qui
possent auferre)*

Utrunque et securibus et ascis armatos.

Where either the adjective ἄρριοι, idonei, potentes, may be supposed to be irregularly construed with the accusative case θειράπορτας, or (if we read the latter part of the second line in a parenthesis, as I have given it from

p. 193. ed. Gale. Compare the word μετὰ, as it follows γλώσσαν, St. James 3. 8. There is indeed a possibility of interpreting some of the passages cited in this and the preceding note by supposing the verb substantive to be left out, (see our English translation of the text quoted from St. James;) but whether it be right to suppose it, I much doubt, when I consider the liberty which is evidently taken with the participle of the nominative case, both without the article prefixed and with it. See the position of οἱ κατισθίοντες, Mark 12. 40. of τὰ ἔχοντα, Rev. 8. 9. and of τὸ ἐκχυνόμενον, Luke 12. 20. Grotius (on Mark

6. 40.) quotes a passage from Josephus, in which δημιούργημα is used exactly in the same manner as τὸ μηδὲν in the place quoted above, in this note, from Euripides. Πάντων δὲ ἀνθρώπων δημιούργημα ὄντων τῷ Θεῷ.

^k Ep. 1 ad Corinthios. §. 13. p. 54, 56. Ed. Ruffel. Where, after having said καὶ ποιήσωμεν τὸ γεγραμμένον (atque faciamus quod scriptum est,) he inserts a quotation of four or five lines from the Scripture, and proceeds with μάλιστα μνησμένοι τῶν λόγων τοῦ Κυρίου Ἰησοῦ, &c. præcipue memores sermonum Domini Jesu, &c. See also Eph. 5. 8, 9, 10.

^l Τῆς

from Grævius's edition) the verb ἦσαν, *erant*, may be understood; which, as I am informed, is also the sentiment of Mr. Ernesti, the late Editor of Callimachus.

ibid. Mr. Palairet thinks that πλήρης χάριτος καὶ ἀληθείας is put, by the figure called *in diæ duoin*, (concerning which see Vossii Inst. Or. l. 5. c. 4. §. 4.) for πλήρης χάριτος ἀληθινῆς, *plenus gratiæ veræ*: It seems more natural to suppose that these words, applied to Christ, signify that in him were contained all the treasures of grace and truth, agreeably to an expression of St. Paul, Col. 2. 3. Proclus has expressions remarkably parallel¹, and indeed uses the very term πλήρης ἀληθείας^m; nor is the phrase *plenus fidei*, in a verse quoted by Ciceroⁿ, very different. Apollo is called by Ar-

G

rian

¹ Τῆς μὲν ἀληθείας ἐν ἑαυτῷ τὴν πηγὴν προσειληφός. Procl. in Platon. Theol. l. 1. c. 4. Ποῖον ἔν ψευδὲς ἐκ Θεῶν, τῶν πάντα τῆς γνώσεως εἶδη παραγόντων; τίς ἀπάτη παρὰ τῶν τὴν ὅλην ἀλήθειαν ἐν ἑαυτοῖς ἰδρυσαμένων; ibid. c. 21. Ælian, speaking of an image of Sapphire, which was hung about the neck of the Egyptian high Priest (who was also a Judge) and was called Ἀλήθεια, adds, Ἐγὼ δὲ ἤξισιν μὴ λίθῳ πεποιημένην καὶ εἰκασμένην τὴν ἀλήθειαν περιφέρειν τὸν δικαστὴν, ἀλλ' ἐν αὐτῇ τῇ ψυχῇ ἔχειν αὐτήν. Var. Hist. 14. 34. Ego verò judicem non tam in lapide sculptam aut expressam veritatem circumferre quàm in ipso animo eam habere velim.

^m Δῆλον ἔν ἐκ τούτων, ὅτι τρι-

αδικόν ἐστὶ τὸ τῆς σοφίας γίνεσθαι. Πλήρης μὲν ἔν τῷ ὄντι καὶ τῆς ἀληθείας, &c. Proclus ibid.

ⁿ Cic. de Senect. init. Ille vir haud magna cum re, sed plenus fidei. Correspondently to some of the expressions which I have here been producing, St. John says, *the truth is not in us*. 1 Ep. 1. 8. and *the truth which abideth in us*. 2 Ep. v. 2. and St. Paul, *the truth of Christ is in me*. 2 Cor. 11. 10. But when the latter of these inspired Writers says, Εἴ γε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἰδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, (Eph. 4. 21.) the words *as the truth is in Jesus* seem to be used in a much more remarkable manner, *is* being perhaps put for

rian πηγή τῆς ἀληθείας °, *the fountain of truth*, and is represented by Virgil as *filling with truths* those whom he was supposed to inspire. *Æneid.* 3. 434.

— *Animum si veris implet Apollo.*

v. 15. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κίεραγι,] *Joannes testatus est de eo, & clamavit.* The present tense μαρτυρεῖ may properly be rendered in Latin by the preterperfect tense. *Ælian* begins a story thus: Διονύσιος ἐλαύνει τῆς Σικελίας Δίονα &c. *Var. Hist. lib. 12. cap. 47. Dionysius à Siciliâ Dionem expulit, &c.* where the present tense ἐλαύνει expresses the time past. *Xenophon* begins his *Expedition of Cyrus* in the same manner. Δαρίης καὶ Περσάτιδος γίγονται παῖδες δύο. *Darii et Parysatidis duo fuere filii.* Farther, as *St. John* joins the present tense μαρτυρεῖ with the preterperfect tense κίεραγι, *clamavit*, so *Aristides* (cited by *Bos* in his *Exercitations*) joins the present tense συνομολογεῖ with the same word, *Orat. in Apellam*, p. 124. Ἡ πόλις αὐτὴ συνομολογεῖ καὶ κίεραγι. *Sed id ipsa civitas fatetur et clamat.* Other authors, in the same

for περὶ, *concerning*; a sense, which, however uncommon, may receive confirmation from the author of the book *de Mundo*, ascribed to *Aristotle*, and from *Nicomachus Gerasenus*; the former of which Writers has the following words, μάλιστα δὲ ἐν οἷς μόνῃ διαραμίνη πρὸς τὴν τῶν ὄντων θείαν ἐσπένδασιν γινώσκει τὴν ἐν αὐτοῖς ἀλήθειαν. c. 1. And the latter says that *Pythagoras* defined *Wisdom* to be ἐπιστήμη τῆς ἐν τοῖς ὄνσι ἀληθείας, (*Nicom. Arithm.* l. 1. p. 3. lin. 14. See him also *ibid.* lin.

9, 10.) And again says, (p. 4. lin. 21.) Σοφία δὲ ἐπιστήμη τῆς ἐν τοῖς ὄνσι ἀληθείας, *Wisdom is the knowledge of the truth that is in things existent, or in nature*: whereas the same author, in another, beautiful, passage, expressly uses περὶ in the same manner, when he says that the eye of the soul is better worth preserving than ten thousand bodily eyes: Μόνῃ γὰρ αὐτῇ, says he, ἢ περὶ τῷ παντὸς ἀλήθεια ὁράται. *ibid.* p. 7. lin. 6.

° *Arrian. Epiët.* l. 3. cap. 1. p. 268. *Ed. Genev.* 1594.

same manner, join κειραγα with verbs of the present tense^p; which is however the less remarkable, as it is observed that this verb (like οἶδα, νομι, and some others,) has commonly, in the preterperfect tense, the signification of the present tense κράζω^q; on which account, as the plusquam perfectum ἤδιν signifies *I knew*, so κεικράγειν signifies *I cried*.

ibid. Οὗτος ἦν ὃν εἶπον ὁ ὀπίσω μου ἐρχόμενος. &c.] *Hic erat de quo locutus sum, dicens; Qui post me venit &c.* The words ὃν εἶπον, literally, *quem dixi*, seem here to signify *of whom I spake*. So the accusative case is used with the words εἰπεῖν *to speak* and λέγειν (which is the same) in these two passages quoted by Bos on this text. Τὸν παῖδ' ὃν εἶπας. *Puerum de quo locutus es.* Euripid. Ion. v. 779. Οὐ λέγω ἀπ' αὐτοῦ. *Non loquor de patre.* Theocritus, Idyll. 15. v. 13. So also in an Epistle ascribed to Hippocrates, (p. 1280. lin. 47. ed. 1620.) Τὸν Δαμῶν· ΛΕΓΕΙΣ 'ΥΙΟ'Ν, τὸν οἰκῶντα παρὰ τὴν Ἑρμαῖδα κρήνην. ΤΟΥΤΟΝ ΕἶΠΟΝ. *De Damonis filio loqueris, qui habitat juxta fontem Hermaida. De eo locutus sum.* But, as the sentence ὁ ὀπίσω μου ἐρχόμενος. &c. follows the words ὃν εἶπον, if we translate these words *de quo locutus sum*, we may understand the word λέγων, *dicens*, as left out after ὃν εἶπον, so that the whole might run thus: Οὗτος ἦν ὃν εἶπον, λέγων· ὁ ὀπίσω μου ἐρχόμενος. &c. *This was He of whom I spake (or He whom I meant) saying: He that cometh after me &c.*

ibid.

^p M. Antonin. 10. 28. Ἀπολαχίζοντι, κειραγότι. Libanius, Or. 26. p. 607. Βοῶν, κειραγῶς, πάλησον ἀγρῶς, &c. and Or. 24. Εἰσηδᾶ, κειραγει, ἀπιλαῖ, τίπλει.

^q Vide H. Steph. Thes. Gr. L. in v. Κράζω.

^r Vide H. Steph. ibid. Lucian. T. 1. p. 542. ed. 1687. Ἐκεικράγει πρὸς ἀπαρτας, &c. The

ibid. "Ἐμπροσθέν μου γίγιναι.] *Mihi antepositus est.* "Ἐμπροσθεν, ante. Hence ἔμπροσθεν τάττειν to place first, that is, to prefer; in which signification ἔμπροσθεν ἐκείνων τάττειν, (*illis præponere,*) is quoted from Plato *de Legibus*, in Constantine's Lexicon^s. So ἔμπροσθεν ποιῆσαι (*ποιῆσαι* being used actively for *ποιῆν*) signifies to prefer. "Ἐμπροσθεν τῆς αὐτοῦ ψυχῆς ἐποιήσατο, τιμωρῆσαι Πατρόκλην. *Vita sua anteposuit ultionem Patrocli.* Libanius, *Progymnasm.* p. 9'. Agreeably to this use of the word ἔμπροσθεν

* The same Lexicographer quotes from Æschines, μή ἔμπροσθεν τῶν νόμων, ἀλλ' ὑπερπολιτεύς, which he translates, *noli te præferre legibus, sed sis eis secundus.* The passage is to be found in Æschines, *c. Ctesiphont.* p. 21. Ed. Foulkes & Freind; where it is rendered, *nec in gerendâ repu-*

blicâ leges antecede, sed sequere. "Ἐμπροσθεν τῶν νόμων seems here exactly the same as πρότερον τῶν νόμων in a verse of Euripides (quoted by Le Clerc, on the words *πρωτός* με ἦν in St. John) where he speaks of it as the character of a Greek, *not to be above the Laws.*

Καὶ τῶν νόμων γὰρ μὴ πρότερον εἶναι θέλειν.

Orest. v. 487.

Et illud, non velle esse superiorem legibus.

The Greek Scholiast on Euripides here renders πρότερον by ὑπερίτερον, *superiorem*, and the Greek paraphrase, published by Dr. Morell, by ισχυρότερον, *potentiorum*. Which I the rather take notice of, because the words which, in the other Evangelists, answer to the ἔμπροσθέν μου of St. John, are, as Dr. Hammond observes, ισχυρότερός μου. See Matthew 3. 11. Mark 1. 7. Luke 3. 16.

† Liban. *Declam.* 14. p. 413. B. Καὶ τὴν ἐν τοῖς θεάτροις ἡδονὴν ἔμπροσθεν τῆς ὑπὲρ τῶν Ἑλλήνων προνοίας πιπτοι-

ημένοι, &c. "Ἐμπροσθεν ποιήσασθαι occurs in Arrian. *Exp.* Al. 6. 23. 8. Ed. Raphel. Πρότερον ποιῆσαι is used in the same sense, Liban. *Exempl. Progymn.* p. 111. A. Τῆς γὰρ ἀληθείας ἔδδιν πρότερον ποιήσομαι. i. e. ἔδδιν προτιμήσω, *I will prefer nothing to truth.* So Plato, (*Polit.* 10.) quoted in Posselius's *Calligraphia Orationis* L. Gr. Ἄλλ' ὃ γὰρ γὰρ πρὸ τῆς ἀληθείας τιμητί. The same Posselius quotes from another Writer ἔμπροσθεν τίθεσθαι, *antepondere*; in which signification I find ἐπιπροσθεν ἄγειν

ἔμπροσθεν we translate ἔμπροσθέν με γίγονιν, *is preferred before me*. That is, διαφορώτερον κακληρονόμηκεν ὄνομα, (see Heb. i. 4.) *is possessed of a more excellent name than I; in μίζον ἀξία καὶ τιμὴ γίγονιν*: or, (in the language of Horace) *honores ampliores occupavit*.*

ibid. Ὅτι πρῶτός με ἦν.] *Quia prior me erat*. Because he was (or existed) before me. Πρῶτος, which originally signifies *primus*, (being of the superlative degree) seems here to be used for the comparative *πρότερος*, *prior*. Compare chap. 15. v. 18. So in Manetho's Apotelesmatica (lib. i. v. 329.) Πρῶτον μητέρα is the same as πρότερον μητέρα, *priorem matrem*†. So likewise the ad-

H

jectives

ἀγιν used by Themistius, Orat. 18. p. 218. B. Orat. 20. p. 239. lin. 1. and Orat. 31. p. 355. lin. 4. Ed. Harduin. Aristides has ἀλλὰ δικηβίας ἔμπροσθεν ἦ, *but that justice might have the superiority over, or prevail over, violence*. Tom. i. p. 11. lin. penult. Ed. 1604. Lastly, an Author quoted above uses

* *Nec viget quicquam simile, aut secundum:*

Proximos illi tamen occupavit

Pallas honores.

* See Gronovius's annotations on Manetho, l. 4. v. 404. M. Kypke (in his *Observationes Sacrae* on the N. T.) writes thus on this text of St. John: "Πρῶτός με, ponitur pro: πρότερός με. Eurip. Iphig. in Aul. v. 1594. Ταύτην μάλιτα τῆς κόρης ἀσπάζεται. Sophocles ap. Stobæum, Serm. 120. p. 608. Θανὴν ἀριστὸν ἔστιν ἢ ζῆν ἀθλίως. Ipsum πρῶ- τος sic usurpat Eratosthe-

the very phrase of St. John, ἔμπροσθεν γίνεσθαι. Ἐμπροσθεν δὲ γίνετο τῆς ἐπιθυμίας ἡ χρεία. Libanius, Declam. 38. p. 822. C. *But necessity prevailed over my inclination.*

† Hippocr. Epist. p. 1291.

l. 8. ἐν ἀξίᾳ μεγάλῃ γεγονότις. *In magna dignitate constituti.* Herodian. l. 3. 7. 19. Ἐκαί- σαρος τιμὴν καὶ ἐξουσίαν γιγνόμενα.

Hor. l. i. O. 12. v. 18.

nes in Catasterism. c. 42. p. 135. Καὶ πρῶτος ἀνα- τέλλει καὶ δύει ἐκείν. *Et prior illo oritur et occidit.* Et Salustius de Diis et Mundo, c. 8. p. 257. Ἐστὶ δὲ τις δύναμις, ὥσπερ μὲν δι- τέρα, ψυχῆς δὲ πρώτη, *est autem quædam vis, essentiâ quidem inferior, sed nobilior animo.* Πρῶτος (in the Doric, πρῆτος) is also used for πρότερος by Hippodamus, (in Galci

jectives of the superlative degree, ἀρχαιότατον, *antiquissimum*, and Ἑλληνιώτατον, *maximè Græcanicum*, are put for the comparatives ἀρχαιότερον, *antiquius*, and Ἑλληνιώτερον, *magis Græcanicum*, in the following passage of Dionysius

Galei Opusc. Mythol. &c. p. 664.) Διὰ τὸ τῷ φύσει πρῶτον ἡμῖν τὸ ὅλον τῷ μέρει, ἀλλ' ὃ τὸ μέρος τῷ ὅλῳ. *Because the whole is by nature prior to the part, and not the part to the whole.* The same sentence is thus expressed by Aristotle, Polit. 1. p. 126. lin. 21. Ed. Basil. 1539. Τὸ γὰρ ὅλον πρότερον ἀναγκαῖον εἶναι τῷ μέρει. Schmidius (on St. Luke 2. 2.) quotes to our present purpose, from Alexander Aphrodisiensis, ἡ πλήρη πρῶτον τῆς ἀστραπῆς τὴν βροντὴν ἀποτελεῖ, ἢ ἅμα. *The stroke produces the thunder either before the lightning, or at the same time.* We may add two very clear instances from Cleomedes. Οἱ γὰρ Πέρσαι, πρὸς τῇ ἀνατολῇ οἰκῶντες, τέσσαρσιν ὥραις πρῶτοι λέγονται ἐντυγχάνειν τῇ ἐκβολῇ τῆ ἡλίου τῶν Ἰβήρων, πρὸς δυσμὰς οἰκόντων. Meteor. 1. 1. p. 41. *Nam Persæ, in oriente habitantes, quatuor horis prius solis orientis radios excipere dicuntur, quam Iberi qui in occidente habitant.* Εἰ καὶ ἔτις εἶχε τὰ κατὰ τὸ σχῆμα αὐτῇ, πρῶτοις ἂν τοῖς Ἰβηρσι τῶν Περσῶν ἐγίνετο ἡ ἡμέρα. Ibid. p. 43. *Si enim hanc haberet terra figuram, prius Hispanis quam Persis dies illucesceret.* Among the authorities cited above

by Mr. Kypke, the propriety of that which he produces from Sophocles, Θεαντὶς ἀριστὸν εἶναι ἢ ζῆν ἀδελῶς, may be questioned: For as ἢ, *quam*, is sometimes put for μᾶλλον ἢ, *magis quam*, (see Bos's Ellipses Gr. in v. μᾶλλον) μᾶλλον may possibly be there left out, notwithstanding that ἀριστὸν is of the superlative degree; as we have μᾶλλον πλεῖστος quoted by Mr. Blackwall, as a peculiarity of Herodotus, in the following sentence, ταύτῃ καὶ μᾶλλον τῇ γνώμῃ πλεῖστος εἰμι, Herod. L. 7. I the rather take notice of this, as it may help us to explain the word ἰαχιστέρῳ of St. Paul (Eph. 3. 8.) by resolving it (as a comparative grafted on a superlative) into μᾶλλον ἰαχιστος. Χειριστότερον in Hippocrates, (p. 25. lin. 12.) from χειρίστος, *bestimus*, is exactly of the same form; as is also proximior (i. e. *magis proximius*) in Seneca, Epist. 108. p. 406. Ed. Elzevir. What has been said, in this and the preceding notes, concerning the use of ἔμπροσθεν and πρῶτος, may perhaps help to decide some critical disputes, into which I have not thought it necessary to enter.

γ Ant.

Dionysius Halicarnassensis γ. Τότων γὰρ αἱ ἔδν̄ υἱοὶ τῶν ἰδιῶν ὅτι ἀρχαιότατοι ὅτι Ἑλληνικότατοι. *His enim gentibus nullam aliam aut antiquiorem aut magis Græcicam reperire poterit.*

v. 16. Καὶ ἐκ τῷ πληρώματι αὐτῷ ἡμεῖς πάντες ἰάβομεν, καὶ χάριν ἔσ. *Et ex plenitudine ejus nos omnes accepimus, et gratiam &c.* There seems to be an ellipsis after the word ἰάβομεν, which may perhaps be best supplied by the word τι, *aliquid*, or μέρος τι, *partem aliquam*, so that the whole sentence might run thus : Καὶ ἐκ τῷ πληρώματι αὐτῷ ἡμεῖς πάντες ἰάβομέν τι, καὶ χάριν, ἔσ. *Et ex plenitudine ejus nos omnes accepimus aliquid, et gratiam &c.* Λαμβάνω, *accipio*, is used elliptically, chap. 16. v. 14. Ἐκ τῷ ἐμῷ λήψαι, *de meo aliquid accipiet*. Hippocrates has Ἐπὶ ὅν αὐταὶ ἀπὸ τῆς κοιλίας λάβωσι, καὶ ἔσ.² *Postquam igitur hæc ex ventriculo acceperint, et &c.*

ibid. Καὶ χάριν ἀντὶ χάριτος.] Beza : *Et gratiam pro gratiâ.* If ἀντὶ here signifies *resemblance*, or *correspondence*, (as it does in the compound words Ἀντίτυποι³, a

H 2

copy,

¹ Ant. Rom. l. 1. p. 73. lin. 33.

² Hippocr. p. 498. l. 30. Diogenes Laertius uses λαβεῖν in the same elliptical manner, when he tells us that Diogenes the Cynic, being asked why he begged for a mina in addressing a spendthrift, but asked no more than an obolus of others, replied, ὅτι παρὰ μὲν τῶν ἄλλων πάλιν ἐκπέζω λαβεῖν. p. 346. §. 67. *Because I hope to receive from others again.*

³ Jo. Alberti Obs. Philol. in 1 Pet. 3. 21. " Ἀντίτυποι " est *correspondens exemplar.*

" Hesych. Ἀντίτυπος (pro ἀντί- τυπος) ἴσος, ὁμοιος. Schol. " Sophocl. in *Philoct.* vers. " 1455. Ἀντίτυποι] ἀμοιβαῖον, " ἀντίμιμον. Moschopulus : " Ἀντίτυπος, τὸ ἀντικρὺν καὶ " σκληρὸν (sic et Hesych.) " ἀπὸ τῆς τύπῃς. Καὶ ἀντίτυπα, " τὰ μεταγγραμμένα, καὶ τὸν " αὐτὸν ἴσως ἔχοντα, ἀπὸ τῆς " τύπῃς." Tryphiodorus (v. 510.) calls the beams which the moon receives from the sun ἀντίτυπος ἀκτίνας. The word ἀντίμιμος, which is given by the Scholiast on Sophocles as synonymous to ἀντίτυπος,

copy, and Ἀντίγραφον, a transcript,) χάριν ἀντὶ χάριτος may perhaps be the same as χάριν ὁμοίαν χάριτος^b, *gratiam gratiæ similem*, and signify *grace answering to, or resembling, the grace which is in Christ*: But I think this the less probable, as the true Disciples of Christ are said in the beginning of the verse to have received from his fulness; and, as that fulness appears from the fourteenth verse to be a fulness of Grace as well as of Truth, it seems necessarily implied (and therefore the less likely to have been afterwards affirmed) that they receive grace from Him answerable to the grace which is in Him. B^p. Bull^e, and other learned men, have thought

ἵνῃ, and is set down in Stephens's Greek Thesaurus without any authority, occurs in the *Icones* of Callistratus (cap. 9.) and in Rufus Ephesius, Ὀνομασ. 2. p. 40. ed. Paris. 1554. Ἐοικε γὰρ καλὰ τῆς σοφῆς οἰονεὶ μικρὸς κόσμος ὁ ἄνθρωπος ἀλίμιμον τῆς ἑρμῆς ταξίως, &c. From whence we may perhaps, by reading ἀντίμιμον instead of ἀλίμιμον, correct the following passage of Euryphamus, a Pythagorean Writer, in Dr. Gale's *Opusc. Mythol.* &c. p. 666. ed. 1688. Τὸ Θῆιον ἄνθρωπον, πολυτελέστατον ζῶον, ἐς τὸν κόσμον ἐσφικσιν, ἀλίμιμον μὲν τὰς ἰδίας φύσιος, &c.

^b Συνέβη δὲ καὶ τῶν στρατοπέδων τῶ Σιβήρ τε καὶ Νίγρε μὴ τὴν σύνοδον μόνον καὶ ἐκείνο γενέσθαι τὸ χωρίον, ἀλλὰ καὶ τὴν ΤΥΧΗΝ ὈΜΟΙΑΝ Τῇ Σ ΤΥΧΗΣ. Herodian. l. 3.

^e Bull, *Harmon. Apost. Diss. Posterior. cap. xi. §. 5.* χάριν ἀντὶ χάριτος *gratiam super gratiam, h. e. gratiam abundantem, sive gratiam gratiā cumulatam.* Sic enim verba illa interpretanda esse censeo; ut hic χάρις ἀντὶ χάριτος idem planè sit, quod Siracides χάρις ἐπὶ χάριτι dixit cap. 26. 28. χάρις ἐπὶ χάριτι γυνὴ αἰσχυνήσεται καὶ πιστὴ, &c. — Negat quidem Beza se reperisse unquam hanc particulam ἀντὶ ita usurpatam ab idoneo aliquo auctore. Sed opportunè huic occurrit nobisque succurrit Davenantius noster [de Just. actuali, c. 61. p. 614.] qui meminit ab amico suo doctissimo Dunæo hunc usum hujus præpositionis observatum fuisse apud Theognidem hisce versiculis:

Τεθναίμην

thought that $\chi\acute{\alpha}\rho\iota\varsigma$ ἀντὶ $\chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$ signifies *grace upon grace*, *gratiam gratiâ cumulatam*, and endeavour to support their interpretation by a passage in Theognis, where ἀντ' ἀνίων ἀνίας is rendered by them *sorrows upon sorrows*. But a very ingenious and worthy friend (whose remark I have subjoined in the margin^d) has observed to

Τιθναίμην (read τιθναίην) δ' εἰ μὴ τι κακῶν ἀμπαυμα μεριμῶν
Εὐροίμην, δόσης τ' ἀντ' ἀνίων ἀνίας. v. 343.

Moriar, si nullum levamentum malarum curarum

Invenero, dederisque calamitates super calamitates.

See also Gataker's *Adversaria Miscellanea*, cap. 27. and Blackwall, *Sacr. Claff.* vol. 1. p. 164. ed. 2d.

^d It is as follows: “ Un-
“ less some more decisive in-
“ stance of the use of the
“ word ἀντὶ for *super* be dis-
“ coverable than the cele-
“ brated passage in Theognis
“ affords, I am afraid this
“ interpretation will hardly

“ be able to support itself :
“ For consider the sentence
“ not separately and inde-
“ pendently, but in connex-
“ ion with what goes be-
“ fore, and I am apt to
“ think it will appear The-
“ ognis has made no other
“ use of the word than ac-
“ cording to its usual signi-
“ fication.” The whole con-
“ text of Theognis stands thus:

Ἄλλὰ Ζεῦ τέλεισόν μοι Ὀλύμπιε καίριον εὐχῇ,

Δός δέ μοι ἀντὶ κακῶν καὶ τὶ παθῶν ἀγαθόν.

Τιθναίην δ' εἰ ἔσ.

The above-mentioned Gentleman, having quoted as much of this passage as is necessary to our purpose, adds; “ Which I think is
“ to be translated in some
“ such manner as the fol-
“ lowing. *Grant me, Jupiter,*
“ *some gracious relief, or hap-*
“ *pinefs, in exchange for my*
“ *miserics; for (or but)*
“ *shouldst Thou (instead of*
“ *such exchange) give me*
“ *only sorrow in exchange for*
“ *sorrow, fresh calamities in*
“ *the room of present ones,*

“ *it would be more than I*
“ *could possibly endure. It*
“ *cannot be denied, but that*
“ *translating the words as*
“ *implying an accumulation*
“ *of sorrow would be very*
“ *good sense; but it is one*
“ *thing to say the words will*
“ *bear to be translated sor-*
“ *row upon sorrow, and an-*
“ *other to say they necessa-*
“ *rily require it. I own the*
“ *latter words appear to me*
“ *to have a plain reference*
“ *to the former, and to have*
“ *been*

to me that, though Theognis does indeed speak of sorrows which succeeded each other, (and consequently of *sorrows upon sorrows*,) yet ἀντὶ in that passage does not strictly express succession, but retains its usual signification, so that ἀντ' ἀνίων ἀνίας may be rendered *dolores pro doloribus*. Let me add that, in like manner, though Christians do indeed receive grace upon grace, one degree of grace upon another, yet ἀντὶ may, I apprehend, in St. John's words also, be translated agreeably to its common import, either as signifying that the gifts of God's grace come not single, but that each of them has another *answering* to it (so that χάρις ἀντὶ χάριτος may be the same as χάρις ἀμειβόμενη χάριτι, *gratiam gratiæ respondentem*, as Euripides calls successive evils, *evils answering to evils**) or (as ἀντὶ is sometimes

“been used merely in consequence of and in accommodation to them.” According to this interpretation, as the expression διδοῖς ἀντὶ κακῶν τι παθεῖν ἀγαθόν is the same as ἰᾶσθαι κακὸν ἀγαθῶν, *to heal evils with good*, so διδοῖς ἀντ' ἀνίων ἀνίας may perhaps receive illustration from an expression

used by Herodotus, Thucydides, and others, κακὸν κακῷ ἰᾶσθαι, *to heal evil with evil*. Διανοεῖται κακὸν κακῷ ἰᾶσθαι. Thucyd. V. 65. (See Duker on that place, and Wesseling on Herodotus, L. 3.) And the sense of the four lines quoted from Theognis may, in this view, be thus expressed :

O hear me, Jove ; and let some happier day
With scenes of joy my present griefs repay.
I die, if still condemn'd thy wrath to know,
And woe with nought compensated but woe.

* This, with one or two more expressions which I chuse to set down here, is quoted among a variety of phrases signifying a succession of evils, in M. Valckenæer's note on the *Phœnisæ* of Euripides, v. 374. part of which note is as follows.

—Homerus Il. T. v. 290.
ὥς μοι δέχεται κακὸν ἐν κακῷ αἰνί. Sic loquitur cui vix ulla malorum est intermissio, cuique συνεχῇ καὶ ἀλλεπάλληλα τὰ κακὰ, ut ait Eustathius.
—Ista suo sæpe more variavit Euripides: in Oreste legitur

sometimes the same as *in* (propter) that one degree of grace is received in consequence of another; that one gift of God's grace is an earnest of more: according to those expressions of Scripture, (quoted by Sir R. Ellis in his *Fortuita Sacra* on this text) *Whoever bath, to him shall be given, and he shall have more abundance.* St. Matthew 13. 12.—*He giveth more grace.* St. James 4. 6. I see not therefore the least necessity of supposing, with a learned man quoted by Dr. Wall, that the words ἀντὶ χάριτος are an interpolation of the text[†], taken from the marginal remark of some Scholiast, who meant to say that χάρις was written instead of χάριτος. Besides; would not a Scholiast rather have said ἀντὶ τοῦ, χάριτος?

* v. 17. Διὰ Μωσίου] *Per Mosem.*

ibid:

gitur v. 979. Ἐτέρα δ' ἐτί-
ροις ἀμείβεται Πήμα[†] ἐν χρόνῳ
μακρῷ. Scholiastes, ἄλλα δ'
ἐπ' ἄλλοις κατὰ διαδοχὴν ἐπίρ-
χεται. Hippol. v. 866. Τὶδ'
αὐτὸν νοχμὸν ἐκδοχαῖς Ἐπισφί-
ρει Θεὸς κακόν. In Androm.
v. 801, pro κακῶς, e MS.
Flor. legendum, ὡς κακὸν κα-
κῷ Διάδοχον. Ex eodem co-
dice reponi poterit in Tro-
asin v. 617. Κακὸν κακὸν γὰρ
εἰς ἀμύλλαν ἔρχεται. In Sup-
plicibus v. 71, Ἀγὼν ἰδ' ἄλ-
λῃ ἔρχεται γόνος, γόνος Διά-
δοχῃ. Legendum censeo:
γόνος Διάδοχῃ, quia sic stru-
ere solet illam dictionem Eu-
ripides. As ἀντὶ is sometimes
left out, (see Bos, Ellips. Gr.)
I doubt whether any sense
can be made of the follow-
ing passage in the Epistle of

Artaxerxes prefixed to those
of Hippocrates, without sup-
posing βίλη βιλῶν to stand
for βίλη ἀντὶ βιλῶν, and trans-
lating it, *arroyi upon arroyis.*
That Prince speaks of the
pestilence as wounding his
soldiers with arrows. Τίτρωσι
πολλὰς. δυσίατος ἰσότησι. πρὶ-
νὰ βίλη βιλῶν καταπέμπει.

[†] Wolfius, with several o-
thers, understands by χάρις
ἀντὶ χάριτος the grace of the
Gospel as succeeding to that
of the Mosaic Law: But, ac-
cording to this interpreta-
tion, the word *grace* is here
applied to the Law as well
as to the Gospel; whereas in
the next verse *grace* is ex-
plicitly distinguished from
the Law.

‡ Comm.

ibid. Ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.] Beza : *Gratia et veritas per Jesum Christum præstita est.* The verb singular ἐγένετο is here joined with two Nominative cases, as the verb ἰχέει in the following passage of Demosthenes. Or. 2. in Philipp. Οὕτως ἡ παραινέσις ἡδονὴ καὶ ἐκείνη μῖζον ἰχέει τῷ ποδὶ ὑπερὸν συνοίσουσιν μέλλοντες. So also Thucydides. L. 6. c. 31. Οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θάλασσαν ἦεν. *Peregrini verò et cetera multitudo ad spectaculum perrexit.* Instances of the same construction are produced by Budæus* from Greek and Latin Writers.

ibid. ἐγένετο.] ἐγένετο, which, according to the usual acceptation of the word γίνομαι, would signify *facta est*, or *fuit*, here implies that grace and truth *were exhibited or appeared.* Μέχρις ἤλιος ἐγένετο, *Donc sol exorietur.* Hippocr. p. 1142. E. Χρήματα ἐγένετο, *Money was*

* Comm. L. Gr. p. 1536. Ed. Basil. 1556. See also Dr. Bentley's Annotations on Horace, Carm. 1. 24. 8. I take the nominative cases τὸ εἰσπαραγμένον and ἀειφυγία to be joined with a verb singular in the following passage, on the marble brought from Delos by the Right Honourable the Earl of Sandwich, and now preserved in the Library of Trinity College, Cambridge. The Inscription on the reverse of the marble runs thus, line 25, 26, 27. Τ το π παρὰ τοῦ εἰσπαραγμένου . . . ἀειφυγία οὐκ ἐστὶν πολλῶν &c. As we know with certainty what number of letters is wanting in each of these

chasms, the chief difficulty may perhaps be removed by reading ορίσθ (for ὀρίσθ) in the place of ορι . . . and the whole sentence may be thus completed. Τοῖς δὲ τὸ εἰσπαραγμένον καὶ ἀειφυγία ὀρίσθ ἐκ τῆ (for TO is used for τῆ) ἐπέ (written ἐπο) τῆ Ἀπόλλωνος &c. *These were sentenced to pay the sum exacted and to be excluded for ever from the Temple of Apollo &c.* Ὀρίσθ, *statutum est.* Ἐπὶ τῇ γὰρ ἡδὴ ψῆφος αἰδίων κατ' αὐτῶν ὀρίσθαι φυγῆν. Dionys. Hal. Ant. Rom. L. 4. p. 269. lin. 8. Τιμωρίας αὐτοῖς ὀρίσθαι αἰδίων φυγῆς, καὶ &c. Id. L. 5. p. 276. lin. 47.

^h In

was raised or procured. Demosth.^h The use of the phrase ἐκ ἐγίγνετο τὰ ἱεράⁱ, in the Greek Historians, signifying the same as εἰ καλὰ ἐγίγνετο τὰ ἱερά, the sacrifices did not turn out auspiciously, is yet more remarkable. Plutarch expresses the same thing by the word ἐφάνη, appeared, instead of ἐγίγνετο^k.

v. 18. Ὁ ὢν εἰς τὸν κόλπον τῷ πατρὶ,] *Qui est in sinu patris*: εἰς is sometimes used for ἐν. Thus εἰς οἶκον is

I

put

^h In Philipp. 4. p. 85. lin. 17. Ed. Basil. 1532. Xenoph. Cyri Exped. L. 5. p. 356. lin. 1. Ed. Oxon. 1745. Ἐν ταῦθα διαλαμβάνουσι τὸ διὰ τῶν αἰχμαλώτων ΓΕΝΟΜΕΝΟΝ ἈΓΓΥΠΙΟΝ.

ⁱ Xenoph. Cyri Exped. L. 2. p. 121. lin. 1. Ἐμοί, ὦ ἄνδρες, θυομένην ἵεναι ἐπὶ βασιλῆα, ἐκ ἐγίγνετο τὰ ἱερά. *Sacram mihi rē facienti, viri, adversus regem proficiscendi causā, non læta fuerunt exta.* On which place Dr. Hutchinson has the following remark. Οὐκ ἐγίγνετο τὰ ἱερά.] *Opponuntur hæc mox sequuntur illis, καλὰ τὰ ἱερά ἦν: ut alibi quoque istis, τὰ ἱερά ἐκαλλιερεῖτο. Noster Hist. Gr. L. 3. haud longè ab init. Ἐπεὶ δὲ θυομένη αὐτῶν ἐκ ἐγίγνετο τὰ ἱερά τῇ πρώτῃ, τῇ ὑστεραίᾳ πάλιν ἐθύετο ὥς δὲ ὡδὲ ταῦτα καλλιερεῖτο, πάλιν &c. Idem K. Π. p. 215, & seq.—Ἐδυε, πρῶτον μὲν Διὶ, &c. Ἐπεὶ δ' ἐκαλλιερεῖσέ τε &c. Arrian. L. 4. c. 4. Θυομένην*

δὲ ἐπὶ τῇ διαβάσει, τὰ ἱερά ἐκ ἐγίγνετο.—Huic itaque locutioni, ἐκ ἐγίγνετο τὰ ἱερά, supplemento τῷ καλὰ vel κακῶς ἔχοντα (uti noster K. Π. p. 447.) opus esse puto: nisi fortè in verbo γίγνεσθαι vis quædam ab eruditis parum haftenus animadversa lateat. Suspicioni huic locum Phavorini dedit, τὸ γίγνεται per ἀποτελεῖται exponentis, auctoritas. Tho. etiam Magister: Γιγνόμενον, ἐ μόνον τὸ ἐνεργέμενον, ἀλλὰ καὶ τὸ ἀνῆκόν τι, καὶ ἑρμῶς.—The same learned Gentleman afterwards (p. 455.) quotes from Thucydides (L. 5. c. 55.) καὶ ὡς ἐδ' ἐν ταῦθα τὰ διαβατήρια (scil. ἱερά) αὐτοῖς ἐγείρειο, &c. and (L. 5. c. 116.) ὡς αὐτοῖς τὰ διαβατήρια ἱερά — ἐκ ἐγίγνετο, &c.

^k Ἀμα ταῖς εὐχαῖς ἐφάνη τὰ ἱερά, &c. Plutarch. in Aristide. ap. Vigerum de Idiotismis Gr. 5. 13. 2. See Hoogeveen on Vigerus, 5. 5. 6. Raphe-

put for ἐν οἴκῳ, Mark 2. 1^l. and in Plotinus^m, εἰς τὸ εἶσω μένειν, is the same as ἐν τῷ εἶσω μένειν, *to remain within*. It is observed that this use of εἰς frequently occurs among Attic Writersⁿ.

ibid. Ἐκεῖνος] *Ille*. Ἐκεῖνος is here redundant as to the construction, but is emphatical. The Latin pronoun *is* is inserted in the same manner in the following passage of Cicero. *Posthumius autem, de quo nominatim Senatus decrevit, ut statim in Ciliciam iret, Fusanoque succederet, is negat se iturum sine Catone*. Cic. ad Att. Lib. 7. Epist. 17. The same pleonasm, in the the word ἔτι, *hic*, occurs in St. John ch. 15. v. 5. and in other Greek Writers. Ὁ δὲ κατὰ ἔθνη γενόμενος,
 ὅΥΤΟΣ

^l Raphelius, on that text of St. Mark, quotes from Polybius Εἰς Θεσσαλίαν ἔτ' ὦν, *dum adhuc in Thessalia esset*, and observes that similar instances in the Latin Language (namely, of *in* used with an accusative case instead of an ablative) are produced from Plautus and Cicero, by A. Gellius, Noct. Att. L. 1. c. 7.

^m Ennead. 5. L. 8. c. 12. p. 553. Ὁ δὲ, καλῶν ὄντων, καὶ καλλιόνων τῶν εἰς τὸ εἶσω μεμνηκότων, μόνος ἐκ τῶν ἄλλων Ζεὺς παῖς ἐξέφάνη εἰς τὸ εἶω.

ⁿ Maittaire, de Gr. L. Dialectis. p. 80. Ed. Reitz. Εἰς τὴν κοίτην, which we find in St. Luke (ch. 11. v. 7.) for ἐν τῇ κοίτῃ, *in bed*, occurs also in the *Excerpta ex Heraclide de Politis*, in the

chapter concerning the *Cephalenians*. Ἀντήνωρ δὲ λαβὼν ξιφίδιον, καὶ γυναικίαν ἐδῆτα ἰνδυσάμενος, εἰς τὴν κοίτην ἀπέκλεινε. And in the *Κεφάλαια τῶν Ὀπλικῶν* of Heliodorus Larissæus published by Dr. Gale, p. 7, we read, Ἐὰν γὰρ εἰς ἀγσίῳν τι ἰνδὺν ἐκ ὀράται, &c. *Quod si quid, quod in vase sit, non videatur*, &c. But, as the original work of Heraclides is not extant, it cannot be known whether the phrase εἰς κοίτην belongs to Him or to his Excerptor; nor do I know whether the phrase εἰς ἀγσίῳν, for ἐν ἀγσίῳ, be extant in the fuller copy of Heliodorus's *Optics*, which is mentioned by Fabricius, as divided into two Books and published at Paris, in 1657.

° Compare

ὁΥΤΟΣ ἀγρᾶφθ· καλεῖται. Diog. Laert. in Platone. p. 217. §. 86.^o

ibid. Ἐξηγήσατο.] *Exposuit eum. Hath declared him.* Ἐξηγέομαι signifies *to explain, to interpret, to declare*, and is particularly applied by Heathen Writers to the *explanation or declaration* of things relating to religion. Thus τὰ θεῖα ἐξηγήσασθαι, *res divinas exponere*, occurs in Dionysius Halicarnassensis, Ant. Rom. Lib. 2. p. 91. lin. 18. Ed. Hudson. and ἐξηγιῖσθαι τὰ θεῖα διὰ μαντικῆς, *exponere res divinas per vaticinia*. Ibid. p. 90. l. 22^p. In this text of St. John, ἐξηγήσατο (with αὐτὸν, *eum*, understood after it^q) seems a concise expression, signifying that Christ *declared or revealed* God the Father, *i. e.* revealed his nature^r and his will. The words λέγειν τὸν ποιητὴν καὶ πατέρα τῶδε τῷ παντός, *to declare the Maker and Father of this universe*, are used in

I 2

the

^o Compare Raphelius on Acts 1. 21 and 22. and Dr. Hutchinson on Xenoph. Cyri Exped. L. 2. p. 128. Ed. 1745.

^p Other instances of ἐξηγιῖσθαι thus used, in relation to sacred things, are quoted by Alberti, in his Annotations on St. John. In two of the passages which he brings from Arrian the verb seems to be used in a concise manner, as in St. John, though not exactly in the same sense. Τὴν θυσίαν ἐξηγήσασθαι, *sacrificii modum rationemque docere*. Arrian. Exped. Alex. L. 2. c. 3. “Rurus (says Alberti) Exp. A. lex. L. 4. c. 4. p. 173.

“ Alexander sacrificium dicur fecisse ex Vatum præscripto, ὅσα οἱ μάντις ἐξηγῶντο.”

^q I have, in another work, observed that (in like manner) αὐτὰς is omitted after κατέρυκεν in Apollonius Rhodius, L. 2. v. 287. and after ἀπέρυκεν, L. 3. v. 384. and L. 4. v. 510. A like omission of με may be seen in Euripides, Hecub. v. 168. and Alcest. v. 341.

^r λέγω δὲ τὸν φιλόσοφον ἄνδρα, ἢ λόγῳ ἐξηγητὴν, καὶ προφήτην τῆς ἀθανάτου φύσεως. Dio Chrysost. Or. 12. p. 207. D. Ἐξηγέμενοι τὰ θεῖα occurs before in the same page.

^s In

the like concise manner by Plato*. Τὸν μὲν ὃν ποιητὴν καὶ πατέρα τῶδε τῷ παντὶ εὐρίην τε ἔργον, καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν. *To find out the Maker and Father of this universe is a work of labour, and having found him, to declare him (that is, to explain his nature) to all men is impossible.* By a like brevity of expression *Disce omnes, Learn all the Greeks*, in Virgil, signifies, *Learn the dispositions or characters of them all.*

Accipe nunc Danaūm insidias, et crimine ab uno

Disce omnes.—

Virg. *Æneid.* 2. 65.

* *Ἐξηγήσασθαι τὸν ἄνδρα, interpretari virum*, is the same as *interpretari viri scripta*, to explain the writings of Hippocrates, in the following Passage of Erotian. Πολλοὶ ἐσπούδασαν ἐξηγήσασθαι τὸν ἄνδρα. *Præf. ad Lex. Hippocr.*

v. 19. Ἵνα ἰρωτήσωσιν αὐτὸν· Σὺ τίς εἶ;] *Ut interrogarent eum; Tu quis es?* Beza rather chuses to render the words thus, *Ut interrogarent eum, Quisnam ipse esset*; because, though the former manner of expression is often used in Hebrew, yet the Greek and Latin Writers rather (as he thinks) use the latter. We have, however, an example of the former kind in *Ælian. Var. Hist.* XI. 9. Ἀλεξάνδρῳ δὲ πέμψας αὐτῷ τεύχεα ἑκατὸν, ἥρπασα, διὰ τίνα αἰτίαν μοι δίδωσι; *Quum vero Alexander mitteret ei centum talenta, interrogavit, dicens, quam ob causam hæc mihi donat?* where λέγων, *dicens*, may be understood after ἥρπασα, as λέγοντες may after ἰρωτήσωσιν αὐτὸν in St. John. So also Virgil, *Ecl.* 10. v. 21.

Omnes, unde amor iste, rogant, tibi?—

See

* In *Timæo.* p. 477. lin. 10. Ed. Basil. 1534. This passage of Plato is, as a learned Foreigner observes, thus translated by Cicero: *Illum*

quidem quasi parentem hujus universitatis invenire, difficile, et cum jam inveneris, inaicare in vulgus, nefas.

* Galen. de An. Perturb.

See the note on the words *ἐξιτάσαι αὐτὸν*, *ἐν τῇ αἵ*;
John 21. 12.

v. 20. Καὶ ὁμολόγησεν, καὶ ἐκ ἡγήσατο.] *Et confessus est, nec negavit.* A like repetition we find Rom. 9. 1. Ἀλήθειαν λέγω ἐν Χριστῷ, ἢ ψεύδομαι. *I speak the truth in Christ; I lie not.* And Maius, in his *Observationes Sacrae*^u, has shewn that, though Beza and Grotius have referred such repetitions to the Hebrew idiom, yet expressions parallel to those of St. John and St. Paul are used by the antient Greek Writers^w. He adds also that Aristides reckons this manner of speaking among the elegances of the simple style.

ibid. Καὶ ὁμολόγησεν Ὅτι ἐκ εἰμὶ ἐγὼ ὁ Χριστός.] *Et confessus est, dicens: Ego non sum Christus.* After ὁμολόγησεν we may understand the word λέγων, *dicens*. Ὅτι, *quod*, is here redundant, as it often is at the beginning of a speech, and therefore need not be expressed in the translation. This pleonasm should be carefully observed by the young Student in reading St. John's Gospel. It occurs again in the thirty second verse of this

cap. 7. p. 167. lin. 9. Ed. Lond. 1640. Ταῦτα καὶ ὁ Εὐπολῆς, ἐρωτώμενον Ἀρισίδην τὸν δίκαιον ὑπὸ τῇ Νικίᾳ, ὡς (f. πῶς) ἐγένεθ' δίκαιος, ἔτα εὐπρεπῶς ἀποκρινάμενος ἐποίησεν.

^u Lib. 2.

^w Some of the most pertinent instances given by Maius are the following. Καὶ Φημὶ ὁρᾶσαι, καὶ ἐκ ἀπαρνῆμαι τὸ μή. Soph. Antig. v. 453. *Aio me fecisse, et non nego.* Lucian. initio Promethei. Φημὶ ὁμοῖός εἶναι, ἐδ' ἀναινομαι. Homer. Hymn. in Apoll. v. 1. Μνήσομαι ἐδὲ λάθωμαι Ἀπόλλωνος.

L. Bos (to whom Maius refers us) on St. Luke 1. 20, quotes from Euripides, *Electr.* v. 1057. Φημὶ καὶ ἐκ ἀπαρνῆμαι, and from Homer, *Iliad* 3. 59. Κατ' αἶσαν ἐδ' ὑπὲρ αἶσαν. Add, from *Ælian*. Var. Hist. 2. 6. Ἀλλὰ σύ γε κακῶς καὶ ἐκ ὡς ἐχρῆν ἐποίησας, ὅπῃ ἐχρῆν ἄμεινον γενέσθαι. And from Virgil, *Æneid*. 7. 330.

Quam Juno his acuit verbis, ac talia fatur.

See also Blackwall's *S. Classics*. Vol. 1. p. 75, 76. ed. 2d.

^x Ἡρακλείδης

this chapter. Καὶ ἰμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τιθίμααι &c. *Et testatus est Joannes, dicens: Vidi &c.* Several examples of the same redundancy in the use of the word ὅτι have been found in Heathen Authors. Εἶπε δ' ὅτι εἰς καιρὸν ἦκαίς. Xenophon, *Cyrop. Lib. 3. Dixit autem: in tempore venisti.* Εἰπὼν πρὸς αὐτὸν, ὅτι διαταχίῳ πορεύσομαι. Herodotus, *Vit. Homeri. p. 646. Dicens illi: celerrimè ibo.* See Raphelius's Annotations on St. Matthew, chap. 9. v. 18. and on Acts 5. 23.

* v. 21. Τί ἔν;] *Quid ergo?* This is an elliptical expression, answering to our English phrase, *what then?* Raphelius quotes the same expression from Arrian, (see his Annotations on *Rom. 3. 9.*) and it is also used by Xenophon, *Cyrop. Lib. 3. p. 154. ed. 1747. Τί ἔν; ἔφη ὁ Κύρῳ, βέλριδ' ἂν ἀποτελῶντες ὅσα περ οἱ ἄλλοι Ἀρμένιοι ἐκκῖναι.* &c. *Quid ergo? inquit Cyrus, velletisne vobis, pendentibus ea quæ cæteri Armenii pendunt, liceret &c.*

ibid. Ὁ Προφήτης αἶ σὺ;] Beza: *Es tu propheta ille?* English Version; *Art thou that prophet?* Though ὁ προφήτης may possibly signify *a prophet*, as ὁ διδάσκαλος signifies *a Teacher*, chap. 3. v. 10. (see the note on that place;) yet it seems clear that John the Baptist had not absolutely denied himself to be a prophet, since we read in St. Mark, 11. 32. that he was universally believed to be such, even after the conference here related. It is also certain that the article ὁ, according to its most usual sense, must denote some particular prophet. Wolfius thinks that the persons who asked the question supposed the Baptist to be the prophet, of whom Moses speaks, Deut. 18. 18. and that their putting this question, when he had already denied himself to be the Messiah, proceeded from their doubting whether Moses there speaks of the Messiah. Yet, since, in the 25th verse, the Jews plainly distinguish

ὁ Χριστός

ὁ Χρῖστος and ὁ προφήτης, (as they seem also to do, chap. 7. v. 40, 41.) and consequently, if by the latter they meant the prophet of whom Moses spake, were clear in their sentiments that that prophet was not the Messiah, the judicious reader will perhaps think with Limborch and Dr. Doddridge, that John the Baptist would probably have rectified their error in that point (had they really so erred) rather than have suffered them to rest in the misapprehension of a text, which was the clearest and strongest in all the Mosaic Writings, to enforce the necessity of submitting to the Messiah. I see therefore no absurdity in supposing with Grotius, who informs us from Joseph Ben Gorion that the Jews expected the return of *Jeremiah*, (which seems confirmed by St. Matthew 16. 14.) that He might be the prophet whom they had in view.

v. 22. ἵνα ἀποκρισὼν δώμεν] *Ut responsum demus*. Raphaelius quotes Polybius for the same phrase. It is also used by Appian.*

* v. 23. Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.] *Ego sum vox cujusdam clamantis in deserto*. As if it were Ἐγὼ εἰμι φωνὴ τινος βοῶντος &c.

ibid.

* Ἡρακλείδῃ τήνδε ἰδοσαν τὴν ἀπόκρισιν, &c. Appian. de B. Syr. p. 105. Δώσιν τὰς ἀποκρίσεις. Idem de B. Parth. p. 137. D.

Though the omission of εἰμι is very common, yet I find few instances of the same ellipsis in the first person singular, εἰμι, except it be before or after the word ἑτοιμος, *promptus*; which, alone, signifies, *I am ready*;

as is shewn by M. Valckenaer (on the Phœnissæ of Euripides, v. 976.) from Philostratus, Epist. 56. and from Sophocles, Aj. v. 824. It is also used elliptically after ἔγωγε by Dionysius Halicarnassensis. L. 10. p. 638. l. 37. Καὶ ὁ Σίνκιος ἔφησεν· Ἀλλ' ἔγωγε πάντα μὲν ἑτοιμος ὑπηρεταῖν· &c. Yet that the ellipsis of εἰμι is not, in Hea- then

ibid. Ἐγὼ φωνὴ βοῶντος &c.] I fear that Clemens of Alexandria and Archbishop Fenelon lay too great a stress on the word φωνή, when the former of these excellent men (as cited by Alberti on St. Matthew, 3. 3.) says, *Does not John call men to Salvation, and is he not intirely φωνὴ προτρεπτική, an exhortatory voice?*² And the latter (as cited by Dr. Doddridge) endeavours to illustrate the *humility* of John the Baptist's reply, as if he had said, "Far from being the Messiah, or Elias, "or one of the Old Prophets, I am nothing but a "voice; a sound, that as soon as it has expressed the "thought of which it is the sign, dies into air, and "is known no more." Had the Baptist said only *I am a voice,*² *crying in the wilderness* &c. there might have been more room for such a supposition: But, since he calls himself *the voice of one crying in the wilderness*, his words are plainly to be understood with very great latitude (for they would else imply that he was not the very person that so cried;) and, designedly referring

then Authors, confined to this phrase is evident from the following passage of Libanius. Φαίδρεον εἶναι δι' τὸν τομφίον· ἐγὼ δὲ κατηφής· ἀναιμένιον· ἐγὼ δὲ συνεσταλμένον. Declam. 38. p. 830. D. So Virgil. Ecl. 9. v. 34. *Sed non ego credulus illis.* But perhaps the word εἶναι preceding, in the passage of Libanius, makes the ellipsis of εἶμι the easier.

² Ἡ γὰρ ἔχ' καὶ Ἰωάννης

ἐπὶ σωτηρίας παρακαλεῖ, καὶ τὸ πᾶν γίνεται φωνὴ προτρεπτική; Clem. Alex. Protrept. p. 7. Ed. Paris.

² Δῆμος ἄπας ἄτακτος, ἄνευ, — προδοτικός, ἐψευσμένος, φωνὴ μόνον, ἀνωφελής, &c. Phalar. Ep. 77. Where the people are called *a voice*; *vox et præterea nihil.* By a like freedom of expression a person who won the third prize in a race is himself called in the

Æneid *tertia palma.*

Post Elymus subit, et nunc tertia palma Diore.

Lib. 5. v. 339.

Compare De la Cerda's note on the following line of Virgil, *Et certamen erat, Corydon cum Thyrside, magnum.*

Eclog. 7. v. 16.

referring his hearers to the words of Isaiah, who cannot be imagined to have intended a diminution of this Saint's character, are an instance of that remarkable liberty of expression, which the Hebrew language, in which they were spoken, admits. It is as if he had said: I am the person of whom Isaiah speaks, when he says, *The voice of him that crieth in the wilderness*. By a like liberty *the kingdom of Heaven* is said (Matthew 13. 24.) to be *like unto a man that sowed good seed in his field*: that is (as Dr. Doddridge paraphrases the words) "The kingdom of Heaven, or the success of
" the Gospel Dispensation, may be compared to that
" which happened to a man who had sown good seed in
" his ground." I find several very considerable Greek Writers expressing themselves in much the same manner. Thus, Themistius^b says that to write a whole work, with a view only of making some small additions to what has before been said on the subject of it, is like the man (i. e. is like that which was done by the man,) who was desirous of altering the Minerva of Phidias, because he thought that he could make some improvement in the bands that fastened the pedestal. Thus also Aretæus^c, describing a distemper, says; *this calamity is like to bulls that are butchered: the neck is bent*, &c. that is, the same circumstances happen to persons attacked by that distemper, which happen to the bull. *Homer* (says the author of his Life, supposed by Dr. Gale to be Dionysius Halicarnassensis,)

K

compares

^b Τό, τι μικρῶν ἔνεκεν παρεγγχειρήσεων ὁλοκλήρως καταβάλλεσθαι πραγματείας, ὅμοιον τῷ τὴν Ἀθηναίων βυλομένῳ μεταμινεῖν τὴν Φειδίαν, ὅτι τὰ δισμὰ τῆς κρηπίδος ὥστε ἀμείνω ποιήσῃ. Themist. Paraphr. in A-

ristot. Analyt. Posterior. sub init.

^c Ἐσφαγμένοισι ταύροις ἤδε ἰκέλῃ ἢ ξυμφορῇ αὐχὴν ἀγκύλος, κεφαλὴ ποικίλως διάστροφος, &c. Aretæus de Morb. Acut. p. 2. ed. 1554.

compares the running of a strong man to a horse well fed; that is, to the running of a horse well fed.^d

* *ibid.* Ἐν ἐρήμῳ.] *In deserto.* As ἔρημος is an adjective, we are to understand γῆ, *terrâ*, or χώρα, *regione*. See Bos, *Ellips. L. Gr.* Ἐκ τῆς Βακτριανῆς εἰς πρὸς τῇ ἐρήμῳ. Theophrast. π. Αἰθων.

* v. 24. Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.] *Et ii qui missi fuerant erant ex Phariseis.* i. e. They were of the number of the Pharisees; they were Pharisees. Ἐνιοὶ μὲντοι, ἘΞ ὧΝ εἰσὶν οἱ περὶ Κάσσιον Ἔς. Diog. Laert. in Zenone. *Nonnulli tamen, e quibus est Cassius &c.*

v. 26. Βαπτίζω ἐν ὕδατι.] *Baptizo aquâ.* See the note on v. 33. ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ.

* *ibid.* Μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς ἐκ οἴδατε.] *Sed in medio*

^d Πάλιν δὲ παραβάλλει δρόμον ἀνδρὸς γενναῖε ἵππῳ τροφῆς κεκορισμένῳ. Hom. Vit. p. 321. lin. 20. Ed. Gale. Another instance occurs in the same page, lin. 3. Ἀετὰ γὰρ δὲ ἅμα μυθικῶς καὶ ἱταμῶς πρᾶσσομένην λύκοις εἴκασιν.

Where; instead of μυθικῶς, we should perhaps read ὁμητικῶς, as is ingeniously proposed by M. Valckenaer, *Animadv. in Ammonium.* L. 1. c. 8. p. 36. Aratus expresses himself with the same freedom. P. 144. Ed. Oxon. 1672.

Ἀλλὰ γὰρ ἔδὲ μύτις τετριγύτις εἴποτε μᾶλλον
Εὐδοὶ ἐσκήρτησαν, ἰοικότις ὀρχηθμοῖσιν, Ἔς.

Schol. ὁμοιοί τε γινόμενοι ὀρχηθμοῖσι.

Did not the expressions of this sort, which we find both in the Scripture and in Heathen Writers, shew that there is no necessity of looking out for a strict sense of the Baptist's words, *I am the voice of one crying in the wilderness*, we might suppose that he calls himself *the voice of Him who sent him*; as an

Embassador is called, in the Æthiopic language, *Sermo* vel *Verbum Regis*: See Ludolfus's *Ambaric Lexicon.* p. 31. Does not this last circumstance make it the more probable that the Son of God is called the Λόγος from his declaring to mankind the will of the Father?

^e Καὶ

medio vestrum stat quidam quem vos non nostis. Μέσος ὑμῶν ἵστηται is literally, *medius vestrum stat*; that is, *there standeth in the midst of you, or amongst you*. So Libanius, Orat. 10. p. 319. C. *Πῶς δὲ αὐτῶν μέσος Τίγρης ὁ ποταμός. *Fluit autem in medio earum [urbium] Tigris fluvius.**

* After ἵστηται, *stat*, the word τίς, *quidam*, or ἄνθρωπος, *homo*, is to be understood.

* Ἔστηκα and Οἶδατε, though they are in the preterperfect tense, denote the present time: For, as the Latin verbs *novi* and *odi*, in the preterperfect tense, signify *I know* and *I hate*, so do several Greek verbs in the same tense express the [time present: Ἔστηκα, *sto*, οἶδα, *cognosco*, πεπίστευκα, *credo*, ἐπίληθα, *puto*. Farther, as the words ἔστηκα and οἶδα, in the preterperfect tense, signify the present, (*I stand, I know*,) the past time, *I stood* and *I knew*, is expressed in these verbs by the plusquam perfectum or preterpluperfect tense, εἰστήκειν and ἤδειν.

v. 27. *Ἐμπροσθέν μου γέγονεν.] See the note on v. 15. where the same words occur.

ibid. Οὐ ἐγὼ ἔκ εἰμι ἄξιος ἵνα λύσω Ἦς.] The usual sense of the word ἵνα, in Heathen Authors, is *in order that*; but this particle has other significations in the New Testament, which, when found in Heathen Writers, may deserve the young reader's attention. The use of it after ἄξιός, in this place, may possibly help us in explaining one or two other texts of the New Testament; and it may therefore be worth while to point

K 2

out

* Καὶ οὖν εἰληπῆται μέσος τῶν, *est ex iis, qui, cum immolabat, contristabantur*. Liban. Epist. 1147. *Jam vero unus* † The

out a like use of it in Marcus Antoninus. L. 8. §. 45.

"Ἀρα τῷτο ἈΕΙΟΝ, ἸΝΑ ΔΙ' αὐτὸ κακῶς μὲ ἔχη ψυχὴ, &c.
*Num hoc tanti est, ut hâc de causâ anima mea male se
 habeat, &c.*

ibid. Οὐ ἐγὼ εἰμι ἄξιος ἵνα λύσω αὐτῷ τὸν ἱμάντα τῷ
 ὑποδήματι. *] Cujus calcei corrigiam ego non sum dignus qui
 solvam. Αὐτῷ, ejus, is here redundant, after εἰ, ejus,*
as αὐτῷ is observed by Raphelius, Dr. Hutchinson,
and Mr. Blackwall, to be, in the following passage
of Xenophon, Cyrop. L. 1. p. 23. ed. Oxon. 1747.
Πειράσομαι τῷ πάππῳ, ἀγαθῶν ἱππίων κρείττος ὢν ἱππεὺς, συμ-
μαχεῖν αὐτῷ. Bonorum equitum factus præstantissimus eques,
avo auxilia ferre conabor. The like pleonasm of αὐτὸν
occurs, as Dr. Hutchinson observes, in the next page
of Xenophon.^f

ibid. Τὸν ἱμάντα τῷ ὑποδήματι. *] Corrigiam calcei. Ἰμάς,*
lorum, a thong, or corrigia, the latchet or leathern thong
or string with which a shoe or sandal was fastened.
Julius Pollux is observed to mention shoes or sandals
(ὑποδήματα) which had ἱμάντας ἐπιχρῶσας, corrigias au-
ratas. See Perizonius's Annotations on Ælian's Varia
Historia. Lib. 9. cap. 11.^g

v. 29.

^f The words of Xenophon
 are : Παῖς μέγας μικρὸν ἔχων
 χιτῶνα, ἕτερον παῖδα μικρὸν,
 μέγαν ἔχοντα χιτῶνα, ἐκδύσας
 αὐτὸν, τὸν μὲν ἑαυτῷ ἐκείνον ἡμ-
 φίσει, τὸν δὲ ἐκείνῳ αὐτὸς ἐκί-
 νησιν. The pleonasm will be much
 the same, if we suppose ἐκί-
 νησιν to be the word redun-
 dant.—Τὸν δὲ, βαθυτέρως ὄν-
 τας, τὸ χάσμα αὐτὸς ἑλάττω
 ἔχων τῷ παρ' ἡμῶν τόπῳ. Pla-
 to, Phædon. cap. 60. Dr.

Forster, in his second Index
 to the Select Dialogues of
 Plato (under the article PLE-
 ONASMUS) observes that αὐ-
 τὸς is there redundant, and
 compares Matth. 4. 16. 5.
 40. and Acts 7. 35. See
 also Duker on Thucydides,
 p. 449.

^g See also Xenophon, Cyri
 Exped. L. 4. p. 294. ed.
 Oxon. 1745.

^h Vide

v. 29. τῇ ἑπαύριον] *Postero die*. This is an elliptical expression for ἐν τῇ ἑπαύριον ἡμέρᾳ. The word ἡμέρα, *dies*, is often left out. The adverb ἑπαύριον, *postridie*, or *cras*, is inserted between the article ἡ and the substantive ἡμέρα in the same manner as several other adverbs are inserted between an article and a substantive.^h So οἱ τότε ἄνδρες is the same as οἱ τότε ὄντες ἄνδρες, *the men that then were*; ἡ αὐριον πορεία (in Ælian, Var. Hist. Lib. 3. cap. 23.) is *profectio crastina*, the march that was to be on the morrow; αἱ ἡμυροδεν ἡμέραι, (ibid. Lib. 2. cap. 41.) *the days before*; thus likewise ἡ σήμερον ἡμέρα (σήμερον signifying *hodie*,) is *dies hodiernus*, and (by an ellipsis of the word ἡμέρα) ἡ σήμερον is the same: By the same ellipsis τῇ αὐριον in Xenophon (Cyri Exped. Lib. 6.) is put for τῇ αὐριον ἡμέρᾳ, *on the morrow*, (as Plutarch also has τῆς αὐριον ἐν τῇ σήμερον μνημονεύειν, *hodie diei crastini meminisse*. Sympof. L. 7. Qu. 4.) and τῇ εἰσαύριον, in the Life of Homer ascribed to Herodotus (cap. 32.) signifies *postero die*, as τῇ ἑπαύριον is rendered here, and again, v. 35.ⁱ

ibid. Ἰδοὺ ὁ ἄμνος τῷ Θεῷ] *Ecce agnus Dei*. Ἰδοὺ, which is originally the second aorist of the imperative mood, from the indicative ἵδον, *vidi*, is used as an adverb, and signifies *ecce*. Ἰδὲ (which is the same word in the imperative mood of the middle voice) is used in the same manner^k. Some other verbs of the imperative mood

^h Vide L. Bos, Exercit. Philol. in Act. Apost. 13. 42.

ⁱ Though I do not find the word ἑπαύριον quoted from any Heathen Writer, in Stephens's Greek Thesaurus, yet the very phrase of St. John ἡ ἑπαύριον occurs in Polybius. p. 1480. Ἐς δὲ τὴν ἑπαύριον καθίσαντες διακῶς τῷ

μὲν Σωσιπράτης κατεδίχασαν θάνατον. I see τῇ ἑπαύριον quoted by Constantine from the same Author.

^k Ἰδὲ γὰρ ὑμῶν ἔσ. Themistius, Orat. 21. p. 244. A. Ed. Harduin. Ἰδὲ ὁ δρακὼν, ἔσ. Ælian. Var. Hist. 13. 46. Ἰδοὺ itself is thus used by Theocritus.

mood and singular number take the same adverbial form, and are sometimes used in addressing more persons than one. Thus ἄγε, *age, go to*, is used, St. James 5. 1.¹ Ἄγε νῦν οἱ πλείους, κλείσατε Ἑ. So in Dionysius Halicarnassensis, Ant. Rom. L. 7. p. 439. Ed. Hudson. Ἄγε δὴ νῦν καὶ εἰς ἐνδυμνηθῆτε πάλιν, Ἑ. The imperative verbs, φέρε, *come on*, and εἰπὲ, *say*, are in like manner used as plurals.^m

v. 30. Πρώτος με ἦν] See the note on v. 15: where these words occur.

* v. 31. Καὶ γὰρ] This is a contraction of καὶ ἐγώ, *et ego*.

* ibid. Οὐκ ᾔδειν αὐτόν.] *Non noveram eum*, or *non cognovi eum*. As οἶδα, *novi*, in the preterperfect tense, signifies *I know*, ᾔδειν in the plusquam perfectum signifies *I knew*. See the note on the word ἔστηκεν, *stat*, v. 26.

ibid. *And I knew him not.*] St. Matthew relates, (ch. 3. v. 14.) that, when Christ came to be baptized, John forbade him, saying, *I have need to be baptized of thee, and comest thou to me?* “ By this history of St. Matthew, says Dr. Clarke, John seems to have known Christ before he baptized him; whereas, in St. John, Christ seems to have been first made known to him by the descent of the Holy Ghost after his baptism. It is most probable, that God, having before given John that token to know Christ by, did, upon Christ’s coming to be baptized, reveal to John that this was the person, upon

“ whom

Theocritus. Ἰδ’ ὁ τράγος ἔτος. Idyll. 5. 30. and by Sophocles. Ἰδ’ οἶον δ’ παῖδες Ἑ. Trachin. v. 831.

¹ See Alberti and Raphe-

lius on James 4. 13. the latter of whom quotes from Xenophon Ἄγε δὴ, ἀκύνεσθε Ἑ.

^m See Kuster on Aristoph. Acharn. v. 327.

“ whom he should presently see the signal.” Though this supposition be approved by Dr. Doddridge, who mentions it as proposed by Chrysostom and Janfenius, I see no necessity of having recourse to it, or to another conjecture offered by Dr. Clarke on this text of St. John. When John the Baptist says that he knew not Jesus, he may be understood to mean that he knew him not with certainty to be the Messiah, and consequently was not yet authorized to declare him such. As he was related to Christ, it is very possible that he might have personally known him and observed him from his infancy; and, though we should suppose him not to have been informed by his parents Zachariah and Elizabeth of the miraculous circumstances which attended Christ’s birth, yet a character of such unparalleled sanctity might reasonably draw from so modest and humble a person as John an acknowledgement of his own inferiority, and prompt him to say; “ *I have need to be baptized of thee*, rather than to perform this office to a person so far superior to me in purity and holiness.” A circumstance, mentioned by St. Matthew himself, in the same chapter, v. 6, and by St. Mark, 1. 5, makes it still less surprizing that the Baptist should thus express himself. Those Evangelists inform us, that the people were baptized in Jordan *confessing their sins*. If these words imply (as they well may) that every other person, who came to be baptized, confessed his sins, this circumstance alone might sufficiently distinguish the Blessed Jesus from all others, as He alone had no sins to confess, and might lead the Baptist to conclude that he was the person appointed to take away the sins of the world. Conscious then as he was of his own imperfections, how naturally might he say to this sinless Person, *I have need to be baptized of thee,*
and

and comest thou to me? (See Dr. Thomas Jackson's Works, vol. 2. p. 518.) But however strongly he might from hence presume him to be the Messiah, yet he could not be said to *know* him to be so, nor therefore as yet bear testimony to him under that character: In this sense then he might properly say, Καὶ γὰρ ἐκ ἡδὺν αὐτὸν, *and I knew him not*; that is, *I knew him not to be the Messiah*: For so the words ἐν ὑμῖν ἐκ εἰδότες, in the 26th verse of this chapter, are probably to be understood; and the same expression is used in a like restrained sense by Christ himself, John 14. 9. *Have I been so long time with you, and yet hast thou not known me, Philip?* Where the words, *hast thou not known me*, certainly did not imply that Philip had no personal knowledge of Christ. Nor could Socrates mean that his friend Apollodorus had no personal knowledge of him, when (as Ælian^a relates) he said, *If Apollodorus imagines that the corpse which you will soon see lying at your feet is Socrates, it is plain that he does not know me.*

* *ibid.* τῷ Ἰσραὴλ] *Israeli*. Several nouns, that are originally Hebrew, (such as Ἰσραὴλ, *Israel*, Βηθσαιδὰ, Ναθαναὴλ, Ἰωσήφ, and Ναζαρετ, all which names are found in this chapter,) are undeclinable in the Greek.

* v. 32.

^a Var. Hist. 1. 16. Εἰ γὰρ οἶται τὸν ὀλίγον ὕψος ἐξ ἡμῶν ἐν ποσὶ καὶ χισόμενον γ' ἰμὶ εἶναι, δῆλός ἐστι μὲν ἐκ εἰδώς. In the seventh Idyllium of Theocritus a person speaks of his having met a man on the road, who was a goat-herd; Nor could any person, says he, not have known him; for his appearance was perfectly answerable to that of a goatherd. Where not to have known him signifies not to have known his character or occupation.

Εὐρομὲς ἄνδρα,

Ὄνομα μὲν Λυκίδα, ἧς δ' αἰπόλος· ἐδὲ κέ τις μιν
Ἠγροῖσιν ἰδὼν, ἐπὶ αἰπόλῳ ἔχον· v. 12.

* v. 32. Ὅτι τιθίσαι] *Conspexi*. Ὅτι is here redundant; concerning which pleonasm see the note on v. 20.

ibid. τιθίσαι] *Conspexi*. The particularities of the verb *θεάομαι* are explained by Schmidius on St. Matthew, 22. 11. He seems to have found but one instance of the use of this verb in the active voice (namely, in the words *Θεία δὲ καὶ ἕτερον ἀποπύτερον*, *Vide autem et aliud absurdus*, quoted from Themistius: where *Θεία* is the imperative from *θεάω*.) and observes that in the middle voice it always signifies actively, as in St. Matthew 11. 7. τί ἐξήλθετε θεάσασθαι; *What went ye out to see?* and that, in the passive voice, the aorists have a passive signification (as in St. Matthew, 6. 1. πρὸς τὸ θεαθῆναι αὐτοῖς, *in order to be seen by them*;) but the preterperfect *τιθίσαι* an active one, as in this text of St. John, and in the following fragment of Lyfippus°.

Εἰ μὴ τιθίσαι τὰς Ἀθήνας, γέλιχος εἶ.

Εἰ δὲ τιθίσαι, ἔσ.

If thou hast not seen Athens, thou art a stock: But if thou hast seen it, &c. The young Reader is not to suppose the active use of the præteritum passivum peculiar to *θεάομαι*: Both that and the passive aorist are sometimes used actively in other verbs.†

L

* ibid.

° Ap. Dicæarch. in Βίῳ Ἑλλάδος. p. 10. Ed. Hudson. *Τιθίσαι, οἶμαι, πολλαχῇ Σκύλλης εἰκόνα ἔσ.* Themist. Orat. 22. p. 279. B. Ed. Harduin.

† So in the words ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτῇ τὰ πρὸς ζωὴν καὶ εὐσίβειαν δεδορημένης, 2 Pet. 1, 3, the participium præteriti *δεδωρημένης* signifies *having given*.

Wolffius, on that text, refers, for examples of the same kind, to Grævius's Notes on Lucian, Tom. 1. p. 995. and to Maius's Observ. Sacr. L. 4. p. 154. See also Jensius's Lectiones Lucian. p. 246. and Maittaire de Gr. L. Dialecticis. p. 85. Ed. Reitzii. Thus *καταδιδωμέναι* in Lyfias, p. 29. Ed. Taylor. signifies

* *ibid.* Καὶ ἔμεινεν ἐπ' αὐτόν.] *Et mansit super eum.* Τὸ Πνεῦμα, *Spiritus*, is to be understood before the word ἔμεινεν. 'Επ' is put for ἐπὶ, the ε being cut off by an apostrophus, because the next word after it begins with a vowel.

ibid. 'Επὶ, when it signifies *upon*, is, I believe, much more commonly joined with a dative case than, as here, with an accusative. I find however in Philostratus,

Λίγυσι

nifies *having subdued.* and ἐνδεδειγμαι, for ἐνδεδείχα, is quoted by Vigerus from Demosth. π. Στεφ. It remains to shew that the passive aorist is also used actively. Thus ἐκωλύθησαν stands for ἐκώλυσαν in the following passage, quoted by Maius from Polyænus, L. 2. c. 11. Καρχηδόνιοι γνωρίζοντες τὰ οἰκίᾳ σκάφη προσπλέοντας αὐτὸς τῷ λιμένι τῶν Συρακουσίων ἐκ ἐκωλύθησαν. *Carthaginienſes, navigia ſua agnoſcentes, adnavigantes eos in Syracuſanorum portum non impedierunt.* If we suppose the participle of the passive aorist ἀναφανέντες (from ἀναφαίνω, *to discover, to bring in sight*) to be thus used, Acts 21. 3, the difficulty of that text may perhaps be cleared up, without the help of the various reading ἀναφάναντες, which is the participle of the first aorist of the active voice, and is found in one manuscript. The words ἀναφανέντες δὲ τὴν Κύπρον will then signify, *and when we had brought Cyprus into sight; that*

is, had sailed so near to it as to discover it. *To bring the land in sight* is, as I am informed, a term now used at sea in the same sense; and the Greek Language has a like phrase, ἀποκρύπτειν γῆν, *to hide the land, for to lose sight of it*: De la Cerda quotes this expression from the Protagoras of Plato, together with ἀπεκρύψαμεν αὐτὸς, *illos abscondimus*, in the sense of, *e prospectu eorum evasimus*, from Lucian, (to whose *True History*, II. 38. 133, Reitzius's Index Lucianeus directs us for the phrase) as illustrating Virgil's *Phæacum abscondimus arces.* *Æneid.* 3. 291. which passage of Virgil is applied by a foreign Critic to the explanation of the words ἀναφανέντες τὴν Κύπρον. To the same purpose we may observe that ὅρος μὲν τὶ καὶ λίμνην προβάλλετο πρὸ ἑαυτῶ, *he placed a mountain and a lake before him, that is, he encamped behind them*, occurs in Appian, de B. Annib. p. 319.

ἢ Εἰ

Λέγουσι γὰρ δὴ πολλὰς τῶν Γιγάντων ἰκεῖ βιβλῆσθαι, καὶ τὸ
Βίοςβιον ὄρεϊ ἐπ' αὐτὰς τέφεισθαι. Heroic. cap. 1. p. 671.
Ed. Olear. *Aiunt enim Gigantum plurimos illic fulmine
taetos esse, Vesuviumque montem super ipsos flagrare.*

v. 33. Ὁ πρίμψας με βαπτίζειν] *Qui misit me ut bapti-
zare.* Βαπτίζειν is here put for τῷ βαπτίζειν, or, more
fully, ἕνεκα τῷ βαπτίζειν, *baptizandi ergo.* The same use
of the infinitive mood is found in the Latin Poets.
Hor. Lib. 1. Ode 2.

*Omne cūm Proteus pecus egit altos
Visere montes.*

Ovid has *te quærere misso*, for *misso ut te quæreret.* Epist.
1. 37. We have several instances of the same con-
struction in the Greek Prose-Writers. So in Era-
tosthenes, Καταγεμισμ. cap. 41. Σπονδὴν πιμφθεῖς ἰείγκαι,
missus ut latices apportaret. and in Appian. de B. Mi-
thrid. p. 175. Ε. Νικάνορα ἔπειμψεν Καππαδοκῶν σατραπείην.

* *ibid.* Ἐκεῖνος] Ἐκεῖνος, *Ille*, is here redundant as to
the construction, as it is v. 18. See the note there.

* *ibid.* Ἐφ' ὃν ἂν ἴδῃς &c.] *Super quem videris.* Ἐφ' is
put for ἐπὶ, as ἐπ' was v. 32. Here the π is turned
into φ because the first letter of the word ὃν, which
follows it, is marked with a note of aspiration.

* Ὅς, *qui*, Ὅς ἂν, *quicunque.* Ὅν ἂν therefore might
here perhaps be more literally translated, *quemcunque.*
So ὅς is *qui*, ὅς ἂν, *quicunque*, ὅ, τι, *quod*, ὅ, τι ἂν, *quod-
cunque.* chap. 2. v. 5.

ibid. Ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ.] *Qui baptizat Spiritu
sancto.* The preposition ἐν, in the New Testament,
sometimes signifies *with.* Thus St. Luke, 22. 49. Ἐ-
πιπατάξομεν ἐν μαχαίρᾳ; *shall we smite with the sword?* to
which that of Lucian (in his Dialogue of Pluto and

Protesilaus) is parallel; καθιζόμενον ἐν τῇ ῥάβδῳ, *striking with his rod*. Ποτίζειν ἐν ἡλιβόρῳ, *to dose or drench a person with hellebore*, occurs in an Epistle ascribed to Democritus, and published with the works of Hippocrates, p. 1286.⁹

v. 35. Τῇ ἱπαύριον] See the note on v. 29.

* *ibid.* Εἰσῆκει] *Stetit*. For this use of the plusquam perfectum, see the note on οὐκ ᾔδειν αὐτόν, v. 31.

* v. 36. Τῷ Ἰησοῦ] The name Ἰησοῦς, *Jesus*, (which is taken from the Greek Translation of the Bible, called the *Septuagint*,) is, in the New Testament, thus declined. Nom. ὁ Ἰησοῦς. Gen. τῷ Ἰησοῦ. Dativ. τῷ Ἰησοῦ. Accus. τὸν Ἰησοῦν. Josephus declines it in the same manner; (*Antiq.* 3. 2.) But in the Septuagint Translation the dative case is τῷ Ἰησοῖ, *Joshua*, chap. 1. v. 1. and chap. 4. v. 1.

* *ibid.* Ἰδε ὁ ἀμνὸς τῷ Θεῷ.] *Ecce agnus Dei*. See the note on v. 29. where these words occur.

* v. 39. Ὅ λέγεται ἰρμηνεύμενον,] *Quod verbum dicitur interpretatione donatum, &c.* Ὅ (from ὅς, *qui*,) agrees with ὄρομα, or ῥῆμα, *verbum*, which is left out. See v. 42. and Polybius quoted by Raphelius on Matth. 1. 23.

v. 40. Καὶ εἶδον πῶς μένει.] *Et viderunt ubi commoraretur.*

And

⁹ Ἐν βέλει πληγῆς, *telo percussus*, is quoted from Euripides, as Raphelius observes on 1 Thess. 4. 18. Timolaus ap. Hesych. Illustr. Ἐκτορος ἐν παλάμῃσι δαΐζομένων ὑπὸ δαυρί. *By the hands of Hector. Eratosthenes, Κατασερισμ.* c. 27. Οὗτος δὲ δοκεῖ εὐρεῖν τὸν κόχλον, ἐν ᾧ τὰς συμμάχους καθώπλισε,

ἔσ. In an Epigram of Parmenio (*Anthol. Gr. L. 1.*) the Spartans are said to have given a check to Xerxes ἐν τρισσαῖς δοράτων ἱκατοντάσι, *with three hundred spears*: And we have in Lucian (*Quomodo Hist. conscrib.* p. 468. Ed. Basil. 1545.) ἐλέφαντας ἐν ἀκοιτίῳ φορευόντας.

And they saw where he dwelt, or lodged. Literally, and they saw where he dwells; the present tense μέν here signifying the time past. Thus in the second chapter (v. 9.) Καὶ ἐκ ἧδος πόθεν ἐστίν. And knew not whence it was. Literally, whence it is. The like use of the present tense is to be found in Heathen Authors. Thus Ælian: (Var. Hist. Lib. 14. chap. 28.) Ὀμίδωσι τις τῷ ῥήτορι Πυθείᾳ, ὅτι κακός ἐστιν. Somebody objected to Pytheas the Rhetorician that he was a wicked man. Literally, that he is a wicked man. And Diogenes Laertius, in the Life of Antisthenes. Ἀκούσας ποτὶ ὅτι Πλάτων αὐτὸν κακῶς λέγει, &c. Hearing once that Plato spoke ill of him. Literally, speaks ill of him.[†]

* *ibid.* Ὡρα δὲ ἦν ὡς δεκάτη.] *Erat autem hora quasi decima. That is, It was about the tenth hour. Thus in Dionysius Halicarnassensis (Ant. Rom. Lib. 1. p. 11.) ὡς τριάκοντα σταδίοις signifies about thirty stadia, or furlongs.[‡]*

* v. 41. Τῶν ἀκούσαντων παρὰ Ἰωάννη, καὶ ἀκολυθησάτων αὐτῷ.] As these words appear to have a reference to the words of v. 37, (ἤκουσαν αὐτῷ — καὶ ἠκολούθησαν &c.) we may either suppose the phrase ἀκούειν παρὰ, (which occurs also, in much the same manner, chap. 6. v. 45.) to be elliptical, and may supply the sentence thus, *qui audierant ex Joanne quæ dixerat*; or, with Lucas Brungenfis, thus, *qui audierant ex Johanne præconium illud Jesu*: Or else we may construe ἀκούειν absolutely, as signifying *to receive information*; *Who had received information from John*: namely, the information mentioned in v. 36.

* v. 43.

[†] Εἶπεν ὅτι αὐτὸς εἶη, ὃς ζητεῖ. Xenoph. Cyri Exped. L. 2. p. 147. Ed. Oxon. 1745.

[‡] Perizonius in Ælian. Var. Hist. 5. 2.—Significat enim ὡς *ferme, propemodum, quo-*

dammodo. Hinc passim cum nominibus numerum notantibus jungitur, velut, ὡς πενήκοντα, ferme quinquaginta. Lucas Act. Ap. 13. 18.—19. 34.

[†] It

* v. 43. Ἰωνᾶ] *Jonæ*. Some proper names, ending in ᾱς, make the genitive case end in ᾱ. Thus from Ἰωνᾶς comes Ἰωνᾱ, and from Θωμᾶς, Θωμᾱ.

ibid. Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.] *Cephas, quod est, si interpreteris, Lapis*. Our Translators seem to have doubted whether Πέτρος should be here rendered as an appellative, *a stone*, or as a proper name, *Peter*: (See the Margin of our English Bible.) But, since it is given as an *interpretation* of Κηφᾶς, it seems best to render it *a stone*; because, in the other places of the New

* It may perhaps be objected, that though the Hebrew word *Cepha* does indeed signify *a stone*, yet Κηφᾶς cannot in strictness be so interpreted, but appears by its Greek termination to be only a name formed from the Hebrew word for a stone, and may therefore rather answer to the proper name Πέτρος, (*Peter*), which name might be in like manner a derivative from Πέτρα *a rock* (for so we have *Staphylus* and *Cephalus* from σταφυλή, *a grape*, and κεφαλή, *a head*; and perhaps Πρῶρος from πρῶρα, *the prow of a ship*:) as are probably the names *Petro*, *Petronius*, and *Petronas*, all which, as well as the others just mentioned, are the names of Writers registered in Fabricius's *Bibliotheca Græca*. But we may answer; that the name Κηφᾶς (though differing from the Hebrew word *Cepha* by the addition of a *ς*.) may be said to signify a

stone, in the same latitude of expression, in which the name Βαρνάβας (which has, in the Hebrew, no *ς* at the end of it) is affirmed to be, when interpreted, ὁ γὰρ παρακλησιώτης, *a son of consolation*. Acts 4. 36. Thus Eunapius, speaking of Porphyry (p. 16. Ed. 1616.) says that he was called in Syria Μάλλχος, and adds, τὸ τοῦ δυνάται βασιλεία λέγειν, *hoc est regem dicere*: whereas, in strictness, not Μάλλχος, but a word of a different termination, appears to have been the Syriac word for βασιλεὺς, *rex*. Those Greek Writers seem to have used the same liberty, who say that Ὀρος, in the Egyptian language, signified *Apollo*, whereas not that very word, but Ὀρ, seems to have been the Egyptian name of *Apollo*. For so he is called by Josephus; the late Editors of which Author are animadverted on by Jablonski, as having

New Testament, where a Hebrew name is said ἱμμενυειδαι or μεθεμμενυειδαι, to be interpreted by a Greek word or phrase, such a word or phrase constantly expresses some distinct idea, and is not a proper name^u. I do not except ὁ Χριστός, which occurs in the 42d verse of this chapter of St. John: For that word signifies *the Anointed*,^w and is so used in the Septuagint Version of the Bible. (See B. Pearson on the second Article of the Creed.) But Grotius insists that Πέτρος is not an appellative in St. John, because, as he thinks, no Attic word is used by the Hellenistical Writers, (as the Authors of the New Testament are sometimes called) and Πέτρος, when used for Πέτρα, (which signifies *a rock* or *a stone*;^x) is observed in the Lexicons to belong to the Attic Dialect: (See Poole's Synopsis.) To this I answer, that the word Πέτρος is certainly not peculiar to that Dialect; for it is used not only by Dionysius Halicarnassensis, and Diodorus Siculus,^y but also by Josephus,^z Antoninus

having improperly rejected the word Ὄρ and put Ὄρος in the room of it. See Jablonski's Pantheon Ægypt. Part. 1. L. 2. c. 4. §. 2.

^u See John 9. 7. Heb. 7. 2. and Matth. 1. 23. &c.

^w From the verb χρίω, to anoint, as διδάκτορς, taught, from διδάσκω, St. John 6. 45. Our Translators indeed do not render ὁ Χριστός, *the Anointed*, but *the Christ*: But, by prefixing the article, they shew that they apply the word *Christ* not as a proper name but as a title.

^x Dr. Hammond (on St. Matthew 10. 2.) affirms that

Πέτρα in the feminine is exactly all one with Πέτρος in the masculine. But the Reader will perhaps, in conversing with the Greek Authors, find this difference between these two words; that Πέτρος, when used as an appellative, generally signifies *a stone*, and Πέτρα, generally, *a rock*.

^y L. 1. cited by Palairer on Matthew 16. 18.

^z De B. Jud. L. 5. c. 6. §. 3. cited by Dr. Daniel Scott on St. Matthew; who also informs us that Josephus, in the next page, uses the word πέτρα.

Antoninus Liberalis,^a by Pindar,^b a Doric Writer, (which may be still more to our purpose,) and in the 2d book of Maccabees. Chap. 1. v. 16. Chap. 4. v. 41. Grotius farther remarks, (in order to prove that Πέτρος, in St. John, is not an appellative,) that St. John himself, presently after his use of Πέτρος, uses the appellative Πέτρα. Were this true, it would be no more than what we find in Dionysius Halicarnassensis;^c who, in one sentence, calls Sisyphus's Stone both Πέτρος and Πέτρα. But, in fact, the word Πέτρα does not once occur in St. John's Gospel. It occurs indeed immediately after Πέτρος in a text of St. Matthew; which circumstance was probably the ground of Grotius's mistake: the difficulty and importance of that text will, I hope, apologize for my lengthening this note by some observations on it. It is as follows: St. Matthew, 16. 18. Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μὴ τὴν ἐκκλησίαν, &c. The words are spoken by Christ to St. Peter, on that Apostle's having professed his faith in Him as the Son of the living God. Cameron^d contends that Πέτρος is not there the common word Πέτρος used as a proper name, but is a *derivative* from Πέτρα, *a rock*: he thinks that Πέτρος, when used for a stone, is purely Attic, and therefore not likely to be used in the New Testament: (which particular has been already considered, as urged by Grotius;) and he also

^a Metamorph. cap. 4. & cap. 23. the former place is quoted by Alberti on St. Matthew. The word πέτρος is thrice used for *a stone* in one chapter of Polyænus, L. 2. c. ult.

^b Olymp. 10. 86. Nem. 4. 46. ξισδὸν πέτρον. *ibid.* 126.

^c π. Συνθ. Όνομα. p. 164.

Ed. Upton. Ἐνταῦθα ἡ σύνθεσις εἰσιν ἡ δηλαδὴ τῶν γινόμενων ἕκαστον, τὸ ἑάρος τῷ πέτρᾳ, τὴν ἐπίπονον ἐκ τῆς γῆς κίνησιν, τὸν διεπιδόμενον τοῖς κώλοις, τὸν ἀναβαίνοντα πρὸς τὸν ὄχθρον, τὴν μόγις ἀνωθυμένην πέτραν.

^d Prælection. ad Matth. 16. 18, 19. p. 2. Ed. 1642.

®
5

also asserts that the genius of the Greek language does not admit the name of any *Thing* to be given to a man. This is certainly a mistake; for Βῆρπος, a bunch of grapes, ἄστρον, a star, ἄλκυον, a lamp, ποταμός, a river, and χάραξ, a trench, are the names of so many Greek Authors mentioned in Fabricius's *Bibliotheca Græca*. Farther; though it is true that the Writers of the New Testament elsewhere always use λίθος, πέφος, or πέτρα, and not πέτρος, for a stone, yet the Evangelists might prefer the last of these words, in speaking of St. Peter, because it had already been applied by the Body of Christians, as equivalent to Cephas; the Apostle having long been called πέτρος; a name which had perhaps also been received into use before our Saviour's time*, and might therefore be more proper on this occasion than λίθος; which word was however more likely to have been used than πέτρα, because πέτρα is of the feminine gender†. The

M

meaning

* Λύσιος Πέτρος is mentioned by Phlegon (*de Longævus*. cap. 3. p. 119. Ed. 1620.) as having lived to the age of a hundred and fourteen. As Phlegon was the freed man of the Emperor Hadrian, the father of this Lucius might be born a considerable number of years before Christ, and very probably had the name here given him long before our Saviour's conversation with St. Peter. Phlegon's learned Translator renders Λύσιος Πέτρος, *Lucius Petri*: I have however some degree of doubt whether *Petrus* or *Petra* were the father's name, as Tacitus mentions *equites Romanos illustres*,

quibus Petra cognomentum. Annal. 11. 4. *Petra* would, I suppose, be in Greek πέτρας; (Genitivo, πέτρος or πέτρα) as Antonius Musa is called by Dion Cassius Ἀντώνιος Μύσας. L. 53. p. 517. Ed. 1606.

† Cameron affirms that the Greeks never give a name of the feminine gender to a Man, but in ridicule or contempt; and I know no exception to his observation: Both He and Chamier (in his *Panstratia Catholica*, Tom. 2. p. 193.) have given us several instances, in Latin, of feminine substantives converted into the names of men; such

meaning then of our Saviour's words, in his address to Peter, as recorded by St. Matthew, may be this. "The solidity and stability of thy Faith make thee deserving of the name of Πέτρος: Thou shalt be one of those living stones with which my Church shall be built; and on this Rock (on myself, *the Rock of ages,*) will I build it, and the gates of hell shall not prevail against it." We may suppose Christ to have pointed to Himself when he said ἐν ταύτῃ τῇ πέτρᾳ, (as also when he said to the Jews, *destroy this Temple*, meaning the Temple of his Body. See the note on St. John 2. 19.) and this interpretation, which represents Christ as *a Rock* and Peter as *a Stone*, may perhaps receive strength from a passage in a Book of the Apostolical Age³, where the Church is described as a Tower built of Stones, and founded on a Rock; which Rock is expressly said to be Christ. Nor is it by any means to be omitted, that St. Peter himself, (as is observed by Olearius^h) in his first Epistle¹, speaks of his Fellow Christians, to whom he writes, as of the living stones which compose that spiritual Building: It ought not however to be concealed that there lies a difficulty in the way of the interpretation of Πέτρος here offered, as the Syriac Version is said to express both

Πέτρος

such as *Sura, Muræna, Bestia, Sagitta, Vocola, Flamma*. To which may be added *Petra* and *Musa* already mentioned: But this was the more practicable in Latin, as several masculine substantives, in common use, had the feminine termination; such as, *scurra, lixa*, and the like.

³ V. Hermæ Pastor. L. 3. Simil. 9. c. 12, 13.

^h Obs. S. p. 451. The judicious Wolfius (on Matth.

16. 18.) has expressed his approbation of Olearius's interpretation (which I have here endeavoured to support) in very strong terms. *Mihi quidem* (says he) *posterior hæc sententia de Christo ipso tanquam petra mirifice placet, et videtur omnino sanctissimus Servator exsertis et directis in se digitis Petro manifestum fecisse, de quo loquatur.*

¹ Chap. 2. v. 5.

^k To

Πέτρος, and Πίτρω, in St. Matthew, by one word; and it may therefore seem probable that the idea of a *Rock*, and not of a *Stone*, was intended by the Evangelist in the word Πέτρος. But to this we may reply, that our Blessed Saviour might possibly (whether the Syriac Translator does or not) use a different word for Πίτρω from that which he used for Πέτρος, and that, if he did not, yet he might, by pointing to himself^k, when he said ἐνὶ ταύτῃ τῇ πέτρᾳ, shew that in that part of his speech the word meant a *Rock*, and consequently that in the sentence translated Σὺ εἶ Πέτρος it could only mean a *Stone*: The improbability that he should call both Himself and Peter *Rocks* might lead his hearers to conclude that the word *Cepha* had different senses in different parts of his speech (if he indeed used that word in both parts of it) as, in another speech, recorded by St. John, (ch. 3. v. 8.) we, for like reasons,

M 2

conclude

^k To the supposition that Christ pointed to himself, when he said ἐνὶ ταύτῃ τῇ πέτρᾳ, Cameron objects, that what is pointed at with the finger is visible, whereas the Body of Christ which his Disciples beheld was not the foundation on which his Church was to be built. I see no great force in this argument: For, though in pointing at any man we can only direct the eye to his body, yet, were I to point at a Statesman of great abilities and integrity, and to say, *Behold a pillar of the state*, those who should see me point at his body would not understand me as calling his body a pillar, but as referring to his person: Nor

would there be more absurdity or obscurity in such a speech, than in that of the Roman Ambassador, who, in an address to the Carthaginian Senate, having folded up a part of his garment in the form of a lap, used expressions, which, if strictly understood, would have implied that the *war and peace*, which he offered them, were contained in it. *Tum Romanus, sinu ex toga facto, Hic, inquit, vobis bellum et pacem portamus: utrum placet, sumite. Sub hanc vocem haud minus ferociter, daret utrum vellet, succlamatum est. Et quum is iterum sinu effuso bellum dare dixisset, accipere se omnes responderunt.* Liv. 21. 18. ¹ Galen,

conclude that Πνεῦμα in one part of the same period signifies *the Wind*, and in another *the Holy Spirit*.

v. 46. *Οὐ ἔγραψε Μωσῆς] As δὲ εἶπον is the same as περὶ δὲ εἶπον, v. 15, (see the note there.) so δὲ ἔγραψε is translated as if it were, περὶ δὲ ἔγραψε Μωσῆς, *de quo scripsit Moses*. Grotius quotes Horace for a like expression: *Scriberis Vario, Varius shall write of thee*. Hor. L. 1. Ode 6. Plato, in his thirteenth Epistle, speaking of Cebes, says, Ἐπεικῶς δὲ γιγνώσκεις τὸνομα Κέβητος. Γεγραμμένος γάρ ἐστιν ἐν τοῖς Σωκρατικοῖς λόγοις. *You are well acquainted with the name of Cebes: For he is written (that is, he is mentioned) in the Socratic Dialogues.*¹

* ibid. Τὸς ἀπὸ Ναζαρέτ.] That is, τὸν ὄντα ἀπὸ Ναζαρέτ, *Him who is of Nazareth, Nazarenum*.

* v. 47. Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;] *E Nazarethâ potest aliquid bonum esse? Can any good thing come out of (or proceed from) Nazareth?* *Ος ἦν ἐκ τῆς Ἀργυς. Palæphatus. cap. 27. *Qui erat ex Argis*.

* v. 48. Ἰδὲ ἀληθῶς Ἰσραηλίτης,] *Ecce verè Israelita. Ἀληθῶς Ἰσραηλίτης, one who is truly an Israelite*. As if it were δὲ ἀληθῶς ὢν Ἰσραηλίτης. Grotius quotes from Plutarch Ἰσλακὸς ὡς ἀληθῶς, *verè Isiacus*. To which we may add from Themistius Orat. 21. p. 251. Ed. Harduin. δὲ ἀληθῶς φιλόσοφος. The adverb ἀπλῶς, *simpliciter, absolute*, is joined with a substantive, and that without any article prefixed, (as ἀληθῶς is in St. John) by Nicomachus Gerasenus, Arithmet. L. 1. p. 5. Φαίνεται δὲ ὅτι ὅτε περὶ ἀπλῶς μέγεθος, ὅτε περὶ ἀπλῶς πλῆθος συζητῶν ἂν ποτε ἐπισημῶν. To the poetical authorities quoted on v. 29.

for

¹ Galen, Vol. 3. p. 178. lin. 13. Ed. 1538. Ἐκκαίδεκα τῶς πάντας ἀρρώγας Ἱπποκράτης γράφας, &c. *Hippocrates, having written of six-*

teen patients in all, &c. (i. e. having described their cases.) and again, Ἐξῆς δὲ γράφει τὸν Κλαζομῖνον. p. 186. l. 9. ^m So

the use of ἴδι as an adverb, I have now to add from a Prose-writer, ἴδι Κοιναὶ Φωναί, ἴδι χαρακτῆρ, ἴδι ἐπιβολή. Arrian. D. Epict. 3. 22. p. 456. Ed. Upton.

* v. 49. Πρὸ τῷ σι Φίλιπποι Φωνῆσαι,] *Antequam te Philippus vocaret.* The Greeks often prefix the article τὸ to verbs of the infinitive mood, (as it is here prefixed to Φωνῆσαι,) and join it in construction with a preposition. Thus εἰς τὸ λέγειν signifies *in order to speak, ad dicendum*; εἰς τὸ Φωνῆσαι, *in order to call*: μετὰ τὸ λέγειν, *after speaking*, μετὰ τὸ Φωνῆσαι, *after having called*; πρὸ τῷ λέγειν, *before speaking*, πρὸ τῷ Φωνῆσαι, *before calling*. Sometimes they add an accusative case; as thus: Πρὸ τῷ λέγειν Φίλιππον^m, *before Philip speaks*, πρὸ τῷ Φίλιππον Φωνῆσαι, *before Philip called*. Therefore πρὸ τῷ σι Φίλιπποι Φωνῆσαι is, *before Philip called thee*.

v. 52. Ἀμὲν, Ἀμὲν] *Amen, Amen.* Castellio: *Etiam atque etiam.* This is a Hebrew word signifying the same as ἀληθῶς, *verè*. Mr. Chishull has, in his *Antiquitates Asiaticæ*ⁿ, published two Inscriptions, written in the Doric Dialect; each of which contains the form of an Oath, and gives us the word Ἡμᾶν, according to that learned Gentleman's transcript, who supposes it to be the same with the Hebrew *Amen*. But as the words ἦ and μὰν are found separately in the Greek language^o, it

^m So St. John 17. 5. πρὸ τῷ τὸν κόσμον εἶναι, *before the world was*. Antiphon, ap. Posselium in Calligr. Or. L. Gr. Πρὸ δὲ τῷ ἀναβαίνειν τὸς μάρτυρας &c. Other instances are quoted by Georgius, Vind. N. T. ab Ebr. L. 3. c. 4.

ⁿ P. 133. & p. 136. The latter Oath begins thus: Ὁμνίω τὰν Ἑστίαν καὶ τὸν Ζῆνα.

... Καὶ τὸς ἄλλως Σιὼς πάντας καὶ πάσας. Ἡ μὰν· Εγὼ τοῖς Ὀλοπτίοις &c. Mr. Chishull thinks that Ἡμᾶν was very wrongly divided by the Grammarians into two words Ἡ μὰν, after the invention of the Greek accents.

^o Ἡ μὰν is explained ὁμνίως δὴ, ἀληθῶς δὴ, by the Scholiast on Homer, Iliad. 13. 354.

^p Ἡ μὰν ἀμφοτέροισιν ὁμὸν γένος, &c.

Sanè quidem utriusque idem genus, &c.

it seems more probable that they should be read separately in those antient Inscriptions, and that they are the same with ἢ μὲν, which words are used in the form of an oath both in the New Testament and in Heathen Writers^p. Yet I think it very possible that the affirmative particles μὲν and μὲν, or μὰν, might be derived from the Hebrew word above-mentioned^q. The word Ἀμὲν was adopted into the language of the New Testament from the Septuagint Translation of the Bible, (where it is found 1 Chron. 16. 36. and elsewhere;) as it is now become an English word from a like cause.

^r ibid. Ἀπ' ἄρτι] *Posthac*. This expression, whether written as two words ἀπ' ἄρτι, or as an adverb, ἀπάρτι, is the same as ἀπὸ τῆς ἄρτι, *from this time*; as ἀπὸ νῦν, in a Greek Epigram^s, is the same as ἀπὸ τῆς νῦν, and ἄχρι διῦρο *huc usque* in Galen^t is the same with μέχρι τῆς διῦρο in the same Author^t. Ἀπάρτι, in the sense of *henceforth*, is thought by some learned men to be used by
Aristo-

^p That μὰν was an intire word as early as Homer's time appears from the instances of Μὴ μὰν and Οὐ μὰν, quoted from the Iliad (L. 22. v. 304. & L. 15. v. 16.) in Stephens's Thesaurus L. Gr.

^q Stephens, in his Thesaurus, observes that ἢ μὲν is very frequently used in Oaths, and that it is so applied by Demosthenes, Thucydides, Xenophon, Plato, and others. Several examples of it are produced from Xenophon, and one from Herodotus, by Raphelius on Heb. 6. where we read (v.

13, 14.) Ἐπεὶ κατ' ἑταίρους εἶχε μείζονος ὁμόσαι, ὥμοσσι κατ' ἑαυτῶν, λίγων. ἢ μὲν εὐλογῶν εὐλογῶσιν σὲ, &c.

^r Vide Lud. Thomassini Glossar. Univ. Hebr.

^s Epigr. 106, of Johnson's Collection.

^t Galen. de An. Perturb. cap. 7. p. 167. Ed. Goulston. So ἐπὶ τρίς, *thrice*, Acts 10. 16. on which Text Raphelius quotes εἰς τρίς from Xenophon. Theocritus has εἰς ἄλλης, Idyll. 25. v. 17.

^u Ubi suprâ, cap. 8. p. 170.

^v See

Aristophanes^u; though the Scholiast on that Author reads the word with a different accent ἀπαρτί, and explains it ἀπηρτισμένως, *perfectè*^w. If the facts here spoken of by Christ (the opening of Heaven, and the appearance of Angels,) may be supposed to have taken place soon after the time when he spoke, ἀπ' ἄρτι, in St. John, may be translated *from this time*; which signification it has elsewhere^x, and which the common use of ἀπὸ and ἄρτι, when separate, favours: Otherwise, there seems to be a necessity of translating it, *hereafter*.

ibid. Ἀνωγόντα] *Apertum*. Ἀνωγὼς, which is the participle of the præteritum medium (Ἀνέωγα) from Ἀνοίγω, *aperio*, is here used in the same sense as the passive participle Ἀνωγμένος, *apertus*. St. Paul in like manner uses Ἀνέωγε in a passive signification^y; and though such an use of the word has been censured by Phrynichus as a Solæcism, yet Grævius, in a note on Lucian's *Solæcista*, (if that Dialogue be indeed Lucian's,) has defended it from Herodian and from two passages in Lucian himself.^z ibid.

^u See Elfner on Rev. 14. 13. Aristoph. Plut. v. 386.

————— Ἀλλὰ τὸς χρηστὸς μόνος
Ἐγωγε, καὶ τὸς δεξιὸς καὶ σὺφρονας
ΑΠΑΡΤΙ πλετῆσαι ποιήσω. —————

^w The word Ἀπαρτί is used by Hippocrates and is explained as the same with ἀπηρτισμένως by Galen and Erotian. See Spanheim's Annotations on Aristophanes, and Foesius's Œconom. Hippocr. in v. Ἀπαρτί. See also Herodotus (Lib. 5.) quoted by Gataker, Adversf. S. cap. 17.

^x See Matth. 23. 39. and 26. 29. That ΑΠΑΡΤΙ has been used as an adverb de-

noting time is affirmed by the Scholiast on Aristophanes; and that on the authority of Callimachus: But whether Callimachus used it in the same sense in which St. John applies it, cannot be known.

^y 1 Cor. 16. 9. See Wolfius there.

^z It occurs also in Hippocrates, p. 502: Ed. 1620. Αὗται δὲ μέχρις ὃ ἀνὴρ ζῶν ὁ ἄνθρωπος,

ibid. Τὰ ἀγγέλλει τῷ Θεῷ] Since the publication of the first part of these Annotations, I have received an intimation from the Authors of the Critical Review, yet accompanied with expressions of candor, that it were absurd to expect the style of Xenophon and Plato in the Writings of a Fisherman of Galilee; and that, as it was necessary to express new ideas by new language, the Truths revealed in the Gospel have been delivered in terms not to be sought for in Heathen Writers.—What kind of Greek was to be expected from St. John, while he was a Fisherman of Galilee, I know not; nor, whether he could then read a line written in the language. He perhaps knew just as much of Greek as an African Slave (such as Terence originally was,) might be supposed to know of Latin. But, when he had long resided in the Greek provinces of Asia, his natural abilities (had he applied them to that purpose) might possibly have qualified him to write in Greek with the same elegance as his countryman and contemporary Josephus: Or, if the Holy Spirit had seen it expedient that he should write in language strictly classical, there is no doubt that he would have done it, though no such opportunities of acquiring the language had been afforded him. They who affirm the style of the New Testament to be of that character, (a point which I am neither able to establish nor to disprove,) do not, I apprehend, imagine it to be the same style with that of Xenophon and Plato, (though it perhaps differs not more from theirs than Herodotus and Thucydides differ from both those Writers, who wrote soon after them, and from each other;) but to be

δραπτός, ἂΝΕΩΤΑΣΙ, καὶ δι-
χονταί, &c. Mr. Kypke (on
1 Cor. 16. 9.) has quoted
single instances of ἀνέωγα thus

used from Arrian and Strabo,
and four or five from Plu-
tarch.

* The

be such a style as the most sensible Writers of the same age would have used on the same occasion. A celebrated Critic has thus delivered his sentiments on this subject; (nor do I know any who now dissent from him.) *Sacri Scriptores sapienter usi sunt vocabulis et loquendi formulis ætate sua receptis, et plac Christianorum plebi cognitis. Qui si Atticorum veterum lingua scripsissent, quotusquisque Græcorum eos intellexisset? Nollem itaque, viros eruditos, qui sacros Novi Fœderis libros observationibus philologicis illustrarunt, toties tam cupide Magistros Atticistas sibi sumfisse refellendos; et omnia adeo, quæ in S. litteris occurrant, pro Ἀθηναίων vendidisse. Recte quidem illi Dionysii Halic. Josephi, Plutarchi, aliorumque, qui S. Scriptores proximi ætate fuerunt, sermonem cum Novo Fœdere comparant: verum illos Scriptores Atticis adnumerandos non esse, supra jam diximus.* J. Pierſon. Præf. ad Moer. Atticist. p. 44. It is observed by Photius, in commendation of Diodorus Siculus, that he does not too much affect the Attic elegance: Nor do I suppose that there are any Atticisms in the New Testament, but what the *Common Dialect* (ἡ κοινὴ διάλεκτος, as the antient Grammarians call it) retained in the time of the Apostles; when the three distinct Dialects, the *Ionic*, *Doric*, and *Attic*, were grown out of use. Thus much however I will say, with regard to the words by which the ideas conveyed to us by the Christian Revelation, or relative to its institutions, are expressed in the New Testament; that I recollect none but what Plato or Xenophon might have used, consistently with their regard to elegance, had they lived in the same age with the Apostles, and written on the same subjects. The words *πίστις*, *faith*, ἡ ἐκκλησία, *the church*, βαπτίζω, *to baptize*, and the like, are only general expressions, purely Greek, restrained to a particular sense. The word

279
publ. 1792

*Ἄγγελος is of the same class: It originally signifies a messenger, but is by the Writers of the New Testament, as well as by the Septuagint, applied to an invisible Being, employed by God in his communications to mankind. This very word has, in the next age after the Apostles, been adopted by two excellent Heathen Writers, Aristides and Alexander Aphrodisiensis; as I shall shew, when I treat of Aspasius (an antient Peripatetic,) in another Work designed for the use of young Students; in which I propose to give an account, in English, of all the Heathen Authors, whose works are extant in the Greek language. Even the word Ἀρχάγγελος, as well as Ἄγγελος, is used by Porphyry, in his Epistle to Anebo, and by Jamblichus, de Mysteriis. Sect. 2. cap. 3. and Ἰσάγγελος (which occurs in St. Luke, 20. 36.) is quoted by Elsnar from Hierocles, in Aur. Carm. [p. 52. Ed. 1742.]

ibid. Καὶ τὸς ἄγγελοι τῷ Θεῷ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τῷ ἀνθρώπῳ.] *Et angelos Dei ascendentes et descendentes super filium hominis.* If we understand this prediction concerning the opening of Heaven and the vision of angels in a literal sense (which seems the most easy method of interpreting it) we may, with Dr. Hammond, refer it to Christ's ascension, when the Heaven was opened to receive him, and the Angels came down from thence to wait on him, and ascended after him^a: But as their descending was previous to their

^a The appearance of an Angel in his agony (Luke 22. 43.) might also be referred to: And, as many transactions of Christ's life are omitted in the Gospel, (see John 21. 25.) there might be other appearances, not recorded; which, if any of them were exhibited soon after Nathanael's coming to Christ, might, as was intimated above, determine ἀπ' ἀρχῆς to its most obvious signification, *from this time.*

^b Polyb.

their ascending, the order of the facts seems to be inverted; and we may suppose the words to signify that the Angels did καταβαίνειν ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, descend upon the Son of Man, and then ἀναβαίνειν, ascend; as if it had been said ὁψεδε — τὰς ἀγγέλους τῷ Θεῷ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου καὶ ἀναβαίνοντας. A like inversion of speech is observable in a passage of Polybius^b, quoted by Raphelius in his note on those words of St. Peter, Acts I. 21. Εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς, *Ingressus est et egressus est ad nos*; which (as Camerarius remarks) is the same as εἰσῆλθεν ἐφ' ἡμᾶς & ἐξῆλθεν ἀφ' ἡμῶν. In the following text of Genesis the acts of ascending and of descending seem inverted, as in this of St. John; And

N 2

he

^b Polyb. p. 1386. Ἀρπαγὴ χρημάτων καὶ φόνοι καὶ βίαιοι προφάσεις ἐγίνοντο, διὰ τε τῶν ἐξιόντων καὶ διὰ τῶν εἰσιόντων στρατιωτῶν εἰς τὰς πόλεις. *Dirptiones bonorum et cædes et et violentæ calumniæ ab egredientibus, et ingredientibus in urbes militibus exercebantur.* The inversion of the words φαγῶν and πίων in the following passage of Hippocrates is still more remarkable. Φαγῶν δὲ καὶ πίων ἀκαιρότερον βόειον, ἰθερμάνθη Ἑρ. De Morb. Vulg. L. 3. Sect. 7. p. 1111. H. Ed. 1620. *Cum edisset et intempestivius potasset carnem bubulam, incaluit &c.* that is, *cum edisset carnem bubulam et intempestivius potasset, incaluit &c.* See also Mr. Valckenaer's Notes on Eurip. Phœniss. v. 536. who quotes from the Helena of the same Author (v. 1183.) — Ἐξιών τε καὶ εἰσιὼν δέμους.

See likewise the instances of the figure called ὑστέρων πρότερον quoted by Voslius, Inst. Orat. part. 2. L. 4. c. 2. §. 5. I find the following remark of Sylburgius at the end of Kuhniius's edition of Pausanias. p. 929. *Hystero-logia etiam, seu πρωδύτερον, transpositionibus annumerari merito potest: tale schema esse videtur in hoc [Pausania] 799, 9, ἐκτείνοντο δὲ καὶ ἀπέπιπτον ἀπὸ τῶν ἵππων.* ex historia enim colligitur, equites e luxatis equis primum delapsos, postea interfectos fuisse. The words διδῶς & λαμβάνων are in like manner inverted by Libanius. Orat. 31. p. 654. C. Σοφιστὴς γὰρ ἀνὴρ, Σίσυφος ἀτεχνῶς ὁ Ὀμήρου περὶ τὸν λιθεὶν μοχθῶν, διδῶς τε λόγους, καὶ λαμβάνων λαμβάνων μὲν ἐκ βιβλίων, διδῶς δὲ ἀπὸ σώματος.

* P. 445.

he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. Gen. 28. 12.

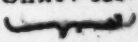
C H A P. II.

V. 1. **E**N Κανᾷ τῆς Γαλιλαίας:] Beza's Translation: *In Cana oppido Galilææ*. The like ellipsis we have in the words ἐν Τάρσῳ τῆς Κιλικίας, Acts 22. 3. *In Tarso urbe Ciliciæ*. The word πόλις, *urbe*, or *oppido*, is thus left out in Xenophon; Ἐν Χρυσόπολει τῆς Ἀσίας, *In Chrysopoli oppido Asiæ*. Cyr. Exped. Lib. 7. So Χρυσόπολις τῆς Καρχηδονίας, *Chrysopolin oppidum Chalcædoniæ*. Ibid. Lib. 6. and ἐξ Ἐφέσου τῆς Ἰωνίας, *ab Epheso oppido Ioniæ*. Ibid. Lib. 2. All which passages are quoted by Raphelius on Acts 22. 3.

*V. 3. Ὑπερῶσαντος οἴνου] *Cum defecisset vinum, or deficiente vino*. The genitive case is put absolutely in Greek as the ablative case is in Latin.

ibid. Ὑπερῶσαντος] Ὑπερῶ is used in the same sense Mark 10. 21. Ἐν σοὶ ὑπερῶ. *Unum tibi deest*. Stephens, in his *Thesaurus Linguae Græcæ*, says that Budæus refers to Plutarch and Dioscorides for this use of the word, as well as to this text of St. John; But, consulting Budæus's *Commentarius Linguae Græcæ* (Ed. Basil. 1556.) in the only page to which the Index directs me, I find no authority produced for it but that of St. John. Plutarch is there quoted as using the verb in a different sense; and Dioscorides is not mentioned at all. It has however the same signifi-

tion

tion as here, in Heraclitus's *Allegoria Homericæ*^c, CHAP. II. and in one of the Epistles ascribed to Themistocles^d. 

v. 4. Τί μοι καὶ σοί, γύναι;] *Quid mihi tecum est, mulier?* Dr. Doddridge's Paraphrase: "Oh Woman, what hast thou to do with me, thus to direct me how, and when, my miracles are to be wrought? Let me tell you once for all, this is a thing that does not lie within your proper sphere." Bos, in his Greek Ellipses, observes that the expression τί μοι καὶ σοί is to be supplied thus; τί μοι καὶ σοί κοινὸν ἐστὶ; or κοινὸν πρᾶγμα ἐστὶ; *Quid mihi tecum commune est? or commune negotium est?* He quotes the expression at full from Lucian. Icaromen, p. 196. Τί ἔν πλέργῃ καὶ ὀφθαλμῷ κοινόν ἐστι; *Quid alicum oculo commune est?* And again from the same Author, Adv. Indoct. p. 312. Τί κοινόν κυνὶ καὶ βαλανίῳ; *Quid commune cani et balneo?* or, *Quid cani cum balneo?* He quotes also Maximus Tyrius, Ælian, and other Authors, for the same use of the word κοινόν. The sense of the elliptical expression τί μοι καὶ σοί may be collected from other texts of the New Testament. Thus in St. Matthew (ch. 8. v. 29.) the Devils say to Christ, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὸ τοῦ Θεοῦ; *Quid nobis tecum est, Jesu fili Dei?* and in the same Evangelist (ch. 27. v. 19.) Pilate's wife says to him, by a messenger,

^c P. 445. Ed. Gale. Οὐδὲν ὑστερεῖν ἔχει πρὸς τελειότητα. *It has nothing wanting to perfection.*

^d Epist. 14. p. 27. lin. 4. Ed. Francof. 1629. Ἀποτυχὼν τε γῆς εἰ σοτίσῃς (the Translator leads us to read, εἴσεις ὅτι σὺ τὸ φρόνημα μόγις ἢ προδότης, τὰ δὲ ἔργα ὑπέροισιν. *Cum vero te frustrata fuerit spes, cognosces solum tibi*

sensum proditoris fuisse, opera non præstare esse. On consulting Schættgenius's Edition (p. 72.) I find the sentence thus, imperfectly, published; Ἀποτυχὼν τε τῆς ἐπιβουλῆς φρόνημα μόνον ἔστω. From both copies compared we may thus perhaps supply the whole; Ἀποτυχὼν τε τῆς ἐπιβουλῆς εἴσεις ὅτι σὺ τὸ φρόνημα ἔστω.

CHAP. II. fenger, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ. *Ne sit tibi quidquam cum justo illo viro.* The like expressions are found in the Septuagint, Judges 11, 12. 2 Sam. 16. 10. Raphelius, on the words τί ἡμῖν καὶ σοὶ, in St. Matthew, observes that it is a form of speech frequently to be met with, particularly in Arrian, and that it is commonly used by persons when they think themselves not concerned in some particular affair, and decline entering into it; but he adds that it is sometimes used by Greek Writers in the very same sense which Grotius observes it to bear in Hebrew, signifying, *Quid nobis molestiam adhibes?* To this purpose he quotes the two following passages from Arrian. Τί ἐμοὶ καὶ σοὶ ἄνθρωπε; ἀρχεῖ ἐμοὶ τὰ ἐμὰ κακὰ. *Quid mihi tecum rei est?* *Abunde satis meorum habeo malorum.* Arrian. Dissert. Epict. L. 2. c. 19. (which words are spoken by a person whom another had insulted in his distress; and signify the same as, *let me alone.*) and a little before in the same Author, Τί ἡμῖν καὶ σοὶ ἄνθρωπε; ἀπολλύμεθα, καὶ σὺ θέλων παίζεις. *Quid nobis tecum est?* *Vides nos petire, ac tu ultro jocularis.* Raphelius quotes an instance of the like ellipsis from Herodotus, Lib. 5. p. 342. Σοὶ δὲ καὶ τέτοισι τοῖσι πράγμασι τί ἐστὶ; *Quid tibi est cum istis negotiis?* As these authorities sufficiently shew that this elliptical form of expression is not peculiar to the Hebrew language, so I find one antient Author expressly affirming that it is an Atticism. *Attici.* Τί ἡμῖν καὶ σοὶ ὦ ἰταῖρε; Priscian. Lib. 18.

If, agreeably to the foregoing observations, we render the phrase in St. John, Τί ἐμοὶ καὶ σοὶ, *What concern have I with thee?*, the words may indeed carry in them some degree of reproof to the Blessed Virgin, or an intimation that she should be cautious of interfering in the affair which was then the object of her attention.

tention. It may be proper however to mention two circumstances, which may soften the force of this rebuke or admonition. First, I think it possible that Christ might have informed his mother before, that he should, at the Feast here spoken of, manifest himself to the world by his first miracle. This supposition (which is suggested by Dr. Doddridge) will account for the Virgin Mary's conduct after Christ had said to her *τί μοι καὶ σοί, γύναι;* when, instead of wholly dropping the affair, she turns to the servants, and says to them (v. 5.) *whatsoever he saith unto you, do it;* as if she still expected something to be done by him, though not immediately. Supposing then such previous notice to have been given her by Christ, we are to remark that the Virgin Mary did not so far interpose as to desire him to work a miracle beyond his own intention, but, knowing that he intended it, only perhaps erred in suggesting to him the time which she thought the most proper for working it. This state of the case may help us in explaining the words of our Blessed Saviour which follow, *my hour, or my time, is not yet come;* which may signify, that the time which he had made choice of for the performance of this wonderful work was not yet fully come. The second remark which I would propose relates to the expression noted above, *τί μοι καὶ σοί, γύναι;* *Woman, what concern have I with thee?* It may deserve to be considered whether this expression may not admit of such a construction from the Hebrew Idiom (in which Christ spoke) as will give it a more gentle appearance than what the same words, in our own language, would present to us. In the ninth chapter of St. John, when the Disciples ask our Saviour whether the blind man himself had sinned or his parents, that he should be born with that defect, he answers, *Neither hath this man*
sinned

CHAP. II. *sinned nor his parents.* v. 3. not meaning absolutely that they had never committed sin, but that they had not committed any sin to which the calamity there spoken of was to be attributed. May we not understand the words before us (*what concern have I with thee?*) as a concise expression of the same kind, not to be taken absolutely, but to be restrained by the subject to which it related, and as signifying, *What concern have I with thee in this particular?* or, *in an affair of this nature?* Whatever construction we are to put upon the words, we may be assured that they carry in them no more severity than what the Divine Person who spoke them had a right to use, and saw sufficient occasion to exert.

ibid. γύναι;] *Mulier?* This form of address, though not used by us, in speaking to a person whom we respect, yet was antiently used without any appearance of harshness or disregard. It has been well observed that Christ uses the same expression to his Mother, on another occasion, when he must be supposed to have spoken to her with the utmost tenderness; (St. John, 19. 26. — Δίγει τῇ μητρὶ αὐτῆς· Γύναι, ἰδὲ ὁ υἱός σου. *Dicit matri suæ, Mulier, ecce filium tuum.*) and that a servant, in Sophocles, speaks in the same manner to Deianira. Trachin. v. 233. So likewise Tiresias, in the twenty fourth Idyllium of Theocritus, (v. 86.) speaking to Alcmena, (who is called a Queen a little before, v. 71.) says,

Ἄλλὰ γύναι πῦρ μὲν τοι δεῖ.

Antenor, in Homer's Iliad, (Lib. 3. v. 204.) addresses himself to Helen in the same manner:

ὦ γύναι, ἧ μάλα τῷτο ἔπος ημερτὺς ἔειπες.

O mulier, profectò valdè hoc verbum verum es locuta.

Mr. Blackwall observes that Cyrus, in Xenophon's Cyropædia,

Cyropædia, says to the Queen of the Armenians, CHAP. II.
 Ἄλλὰ σὺ ᾧ γύναι. Cyrop. L. 4.

ibid. οὐπω ἤκει] *Nondum adest. Is not yet come.* Raphelius observes that the verb ἤκω, though of the present tense, often signifies the time past; not *venio*, but *veni*. He refers for this sense to St. Luke 17. 23. and to Xenophon, Cyropæd. Lib. 1. where we read, ὧμεις μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἤκομεν. *Vos vix pervenitis, quo dudum nos veneramus.* But, as Xenophon here joins the word πάλαι, *dudum*, with ἤκομεν, which adverb, when joined with other verbs of the present tense, carries back their signification to the time past (as we have πάλαι θαυμάζω & πάλαι μηχανώ in Plato^e;) it may be proper to refer to other examples of ἤκω used in that sense: Ὁρῶν, εἰς ὅσον ἤκει κινδύν. Herodian. L. 3. *Sentiens quam magnum in discrimen venerat.* Ἐπεὶ δὲ εἰς τοσούτῳ ἤκει πλεονεξίας &c. Lucian. Jud. Vocal. sub init. *Quandoquidem verò eò avaritiæ progressus est.* Hesychius therefore rightly explains ἤκει by ἔρχεται, ἢ ἤλθεν. Compare Drakenborch's Notes on Thomas Magister. p. 418. where Isæus is quoted for this use of ἤκω. In that Author's first Oration (p. 361. ed. 1619.) the words ἔτοι δὲ εἰς τὸτο ἤκουσιν ἀναισχυντίας (parallel to what I have quoted from Lucian) are rendered, *Cæteri verò eò impudentiæ prolapsi sunt.*

ibid. Ἡ ὥρα μὲ] *Hora mea; or, tempus meum:* The time proper for working the intended miracle, or, the time which I have made choice of for working it. The word ὥρα is used to denote the time appointed or proper for doing any thing. See Raphelius. Ἄλλὰ γὰρ ἤδη ὥρα ἀπείναι, &c. *Sed tempus est jam hinc abire, &c.* Plato, Apol. Socr. sub finem.

O

* v. 5.

^e See Dr. Forster's second of Plato, under the title, Index to the Select Dialogues VERBUM. ^f Lyfias,

* V. 5. Ὅ, τι ἂν λέγῃ ὑμῖν,] *Quodcunque dixerit vobis.*

Ὅ, τι is *quod*, the neuter gender of ὅς, *qui*: and as ὅς signifies *qui*, and ὅς ἂν, *quicunque*, (see the note on Chap. I. v. 33.) so ὅς, τι ἂν signifies *quicunque*, ὅ, τι ἂν, *quodcunque*. This ὅ, τι, which is always a pronoun, and is divided by a comma in the middle, must be carefully distinguished from the adverb ὅτι, *quod* or *quia*, which is not divided.

v. 6. Κείμεναι] *Positæ*. Though κείμεναι generally signifies *to lie*, yet ἦσαν κείμεναι may here more properly be rendered *there stood*, or *there were placed*. Raphelius quotes Herodotus for the same use of the word; and we read in Cebes's Tablet, (p. 11. Ed. Gronov.) Ὅρᾳς — θρόνον τινὰ κείμενον κατὰ τὸν τόπον τῆτον, &c. *Vident solium positum isto loco?*^f &c.

ibid. Κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων,] Beza's Version: *Secundum purificationem Judæorum*. Raphelius translates the words *ad purificationem Judæorum*, and endeavours to support his translation by quotations from Arrian and Herodotus^g. But if by the words *ad purificationem*

^f Lyfias, Orat. c. *Agoratum*. p. 245. Ed. Taylor. ὧς δὲ τεράπιζαι ἐν τῷ πρόδῳ τῶν τριάκοντα ἐκείδην.

^g His quotations are these. Arrian. Exp. Alex. 4. 21, 16. Ἀνέβη κατὰ θίαν τῆς πέτρας, *adscendit ad spectandum petram*. 1, 17, 14. Κατὰ ἀρπαγὴν χρημάτων ἀποκτείνειν, *propter rapinam, spe prædæ, interficere*. 4, 5. 1. 6, 26, 3. Κατὰ ζήτησιν ὕδατος ἀποτραπίντας ἀπὸ τῆς στρατίας, *milites ad quærendam aquam ab exercitu digressos*. Hist. Indic.

33, 4. ab exercitu sejuncti sunt κατὰ ζήτησιν ἄλλος ἄλλου, *alii aliud quærentes*. Et 34, 6. & 9. & 11. Herodot. Lib. 1. Ἀποπλίνει κατὰ βίαν τι καὶ γῆς ζήτησιν, *ad victum sedesque quærendas oram solvere*. Lib. 8. Καταβὰς καλὰ δὴ τι πρῆγμα ὁ Ἑρμότιμος ἐς γῆν τὴν Μυσίην. *Hermotimus cujusdam negotii gratiâ descendit in agrum Mysum*. Lib. 9. Περμφεῖς κατὰ τι πρῆγμα, *missus ad quoddam negotium transigendum*. Pausanias has, — Ὅς

purificationem Judæorum he means *in order to the purifying of the Jews* (namely the Jews who were present at the feast) it is natural to object, that the insertion of τῶν Ἰουδαίων seems in that case superfluous, as it does not appear that any but Jews were present. But possibly καθαρισμὸς τῶν Ἰουδαίων, *the purification of the Jews*, may signify *the purification used by the Jews*; so that κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων may signify *in order to* (their observing of) *the purification which was in use among the Jews*^h. Or, if we take κατὰ in the sense of *ob*ⁱ, the words may be rendered, *on account of the pu-*

rication

O 2

—*Ὁς παρὰ Ζήνωνα — κατὰ μάθησιν σοφίας ἐφοίτησιν. Lib. 2. c. 8. Where Κατὰ μάθησιν is the same as πρὸς μάθησιν (*in order to learn*) in Olympiodorus's Life of Plato, p. 583. Ἐν ἡλικίᾳ δὲ γενόμενος, πρῶτον μὲν ἐφοίτησε Διονυσίῳ τῷ γραμματικῇ, πρὸς μάθησιν. The phrase κατὰ ζήτησιν, *in search of*, (quoted by Raphelius from Arrian and by Elsner from Antoninus Liberalis, 24.) occurs in Dionysius Halicarnassensis, Ant. Rom. L. 1. p. 13. lin. 6. Ed. Hudson. And κατὰ θίαν is used by Thucydides for ἐπὶ θίαν, in the following sentence: Οἱ δὲ ξίνοι, καὶ ὁ ἄλλος ὄχλος ΚΑΤΑ' θίαν ἦεν, ὡς ἐπὶ ἀξιόχρεων καὶ ἄπιστον δάμοιαν. Lib. 6. c. 31. *Pergrini verò et cætera multitudo ad spectaculum perrexit, ut ad rem visu dignam, ac opinione majorem.*

^h Μετὰ τὸ ψωμίον, *after the sop*, is used in a like concise manner, St. John. 13. 27.

See the note there. Κατὰ has a signification, which may not be thought less remarkable than what this interpretation of κατὰ τὸν καθαρισμὸν would fix on it, in Antoninus Liberalis. cap. 38. Καὶ Πηλεὺς ἀγείρας πολλὰ πρόβατα καὶ βῆς, ἄγει πρὸς τὸν Ἴρον κατὰ ποινὴν τῷ φόβῳ: ταύτην ἔχ' ὑποδέχεται τὴν ποινὴν ὁ Ἴρος. Peleus brought sheep and oxen to Irus *by way of penalty* for the murder: This passage is, I see, quoted by Elsner (but it does not seem quite to answer his purpose;) with two others, taken from the same Author and from Arrian, in order to prove that κατὰ τὸν καθαρισμὸν may be rendered (agreeably to Raphelius's sentiment) *ad purificationem*.

ⁱ Having observed many instances of κατὰ signifying *ob*, (though with some little variation of the sense, as sometimes denoting the cause

by

CHAP. II. *rification used by the Jews.* I see no possibility, (nor indeed any necessity,) of determining whether either of these

by or from which, or in consequence of which, any thing was done, and sometimes the cause on account of which it was done,) I beg leave to set down some of them; as they may lead the young Reader to a more distinct knowledge of the use of this preposition than he may yet have acquired. Κατὰ expresses the cause by which, or in consequence of which, a thing happened in the following instances. Τὴν αἰτίαν καθ' ἣν τὸτο πάσχει μὴ εἰδότες, Galen. de Opt. Secta, ad Thrasylbulum, c. 8. p. 81. Ed. Goulston. *Not knowing the cause from which he suffers this.* Ἐδόκει δ' ἂν πλείονα χρόνον διενεγκεῖν, εἰ μὴ κατὰ τὴν φαρμάκων τὴν ἰσχύν. Hippocr. p. 1146. B. *It seemed as if he might have held out longer, had it not been for the strength of the medicine.* Κατὰ and διὰ (ob) are plainly the same in the following passage of Herodian. Ὁ μὲν Βαλβῆνος, ΚΑΤ' εὐγένειαν καὶ διπλὴν προάγεσσαν ὑπατείαν πρωτεύειν ἀξιῶν, ὁ δὲ Μάξιμος, ΔΙΑ' τε τὸ ἔπαρχον τῆς πόλεως γιγνόμεναι, &c. Lib. 8. Κατὰ and εἵνεκεν, propter, are used as equivalent by Herodotus, L. 2. c. 182. Ἐς μὲν νυν Σάμον ἀνέθηκε ΚΑΤΑ' ξεινίην τὴν ἰω-υτὴ τε καὶ Πολυκράτει· τῷ Διάξει· ἵς δὲ Δινδον ξεινίης

μὲν ἑδεμῆς εἵνεκεν. Appian (de B. Mithrid. p. 240. D.) speaks of Io, as changed into a heifer, and flying from place to place, κατὰ ζήλοτυπίαν Ἡρας, on account of Juno's jealousy. Ἀφηνγμένος Ἀθηναῖς κατὰ κλέος Σωκράτης. Diog. Laert. in Aristippo. *Coming to Athens on account of the fame of Socrates.* Rivers are honoured (says Maximus Tyrius, Diff. 8.) either κατ' ὠφείλειαν, on account of their usefulness, as the Nile by the Egyptians, or κατὰ κάλλος, on account of their beauty, as Peneus by the Thessalians. Phurnutus (or Cornutus) says that the goat was sacrificed to Bacchus, because it injured the vines and the fig-trees; καθὼ καὶ ἰκιδόρτες αὐτὸν, wherefore slaying him, &c. De Nat. Deor. cap. 30. p. 217, 218. Ed. Gale. 1688. Καθὼ is there the same as διὸ, quapropter. Dionysius Halicarnassensis uses κατὰ, in one sentence, with two significations somewhat different from each other. Ἐδέξαντο δὲ αὐτὰς οἱ Ἀβοριγίνες, ἵσως μὲν καὶ κατὰ τὴν ἀφελήθειαν εἰσπίδα, ὡς δ' ἐγὼ πισδομαι, καὶ κατὰ τὸ συγγενὲς μάλιχα. Ant. Rom. L. 1. p. 14. lin. 4. Κατ' εἰσπίδα is there from a hope, and κατὰ τὸ συγγενὲς on account of their relation,

these interpretations be the right, or whether κατὰ be used in a concise manner to signify *after the manner of*, as if it were κατὰ τὸ ἔθος τῷ καθαρισμῷ τῶν Ἰσδαίων. But *on account of* may perhaps be the most simple interpretation; as the quotations, which I have thrown into the margin^k, seem to shew that κατὰ τὸν καθαρισμὸν may well be the same as διὰ τὸν καθαρισμὸν, or ἵναι τῷ καθαρισμῷ.

CHAP. II.

ibid. χωρῆσαι ἀνὰ μετρῆτας δύο ἢ τρεῖς.] *Capietes singula metretas duas vel tres.* Κρητὴρ χωρίων ἀμφορίας ἑξακοσίας. Herodot. Lib. 1. *Crater sexcentas amphoras capiens.* This, with other examples of the verb χωρίω used by Herodotus and Xenophon in the sense of *containing*, (from χώρα, *place* or *room*,) is quoted by Raphelius. Ἀνὰ has here a remarkable signification, and may be translated *apiece*, or *each of them*. So St. Matthew, chap. 20. v. 9. Ἔλαβον ἀνὰ δηνάριον. *Acceperunt singuli denarium.* So likewise St. Luke, chap. 9. v. 3. Μῆτε ἀνὰ δύο χιτῶνας ἔχετε. *Neve singuli duas tunicas habete.* Elsner cites the following passage from Appian for a like use of ἀνά. Ἔως ὃ Σύλλας ἐκ καταπιλτῶν ἀνὰ ἑικοσὶ ὀμῷ μολιβδαίναις βαρυτάτας ἀφιέντων, ἔκτεινε πολλὰς. Appian. de B. Mithridat. p. 328. *Donec Sylla ope catapultarum, quæ singula globos viginti plumbeos gravissimos ejiciebant, multos peremit.* I know no instances that approach more nearly to these of the New Testament, than the following one, which I find in Palladius's Comment on Hippocrates de Fracturis, Sect. 6. p. 928. B. Καὶ ποιῶσιν ἀμφοτέρω τὰ ὁσὰ δύο ἑξοχὰς, ἀνὰ μίαν φημί.^l *Et utraque ossa duas eminentias faciunt, singula videlicet unam.*

^k See the preceding marginal note.

^l Apollodorus, L. 1. c. 1. §. 1. Χεῖρας μὲν ἈΝΑ ἑκα-

τὸν, κεφαλὰς δὲ ἈΝΑ πιντήκοντα ἔχοντες. Polyænus, L.

4. Ἑκατὸν παλάδαι τετράγωνοι ἀνὰ δέκα μῶας ἔλκεσαι.

CHAP. II.

unam. The learned Schmidius (in his Annotations on St. Matthew, 20. 9.) contends, in opposition to Henry Stephens and Crusius, that in the words *ἔλαβον ἀνὰ διημέριον* the accusative case *διημέριον* is not governed by *ἀνὰ* but by the verb *ἔλαβον*, (according to which observation the accusative *μετενέτας*, in St. John, would not be governed by *ἀνὰ* but by *χωρεῖσθαι*;) adding that in all such instances *ἀνὰ* is not a preposition but an adverb, and is therefore never joined with an accusative case, unless it happen to be accompanied by a verb in the sentence which demands that case: As to the words *Προσέταξε ῥαβδούχοις ἀνὰ δύο*, *He commanded the licitors two by two*, (which have been quoted from Dion Cassius, L. 55. in support of the contrary opinion,) he asserts that *δύο*, there placed after *ἀνὰ*, is not the accusative case but the dative, put for *δυσιν*, as Aristotle has *δύο διαφοραῖς* for *δυσὶ διαφοραῖς*, *duabus differentiis*. π. Ψυχ. 3. 3. He might more properly perhaps have affirmed that *ἀνὰ δύο* is not there used exactly in the same manner as in the clause *μήτε ἀνὰ δύο χιτῶνας ἔχειν*, but signifies *by pairs*; in which sense *εἰς δύο* is quoted from Xenophon^m. I am however the more inclined to think that *ἀνὰ*, as used by the Evangelists, is a preposition, because I find the preposition *κατὰ* used in the same sense by Dion Cassius, L. 47. p. 352. C. Ed. Leunclav. *Καὶ κατὰ πενταχιλίας σφίσι δραχμαὶ δώσιν ὑπέχοντο.*

And

^m H. Steph. Thef. L. Gr. in *Eis*. Sunt et qui *εἰς ἕνα* apud Xenoph. *Pæd.* 2. redundant adverbio *figillatim*, ubi dicit, *εἰς ἕνα πορεύεσθαι ἡ τάξις*: Et tamen apud eundem *εἰς δύο* ἄγει τὸν λόχον reddunt per binos: & *εἰς τέσσαρας* ἔρχεται ὁ λόχος, per quaternos. *Εἰς ἕνα* may be rendered *one by one*, as *εἰς δύο*, *two by two*.

See Xenophon, *Cyr. Inst.* L. 2. p. 113. Ed. Lond. 1747. where we have *εἰς ἕνα ἰέναι* and *εἰς τέτταρας* ἄγει τὸν λόχον, and ὡς *εἰς τέσσαρας* ἵοι ὁ λόχος. St. Luke uses *ἀνὰ δύο* in the same sense, chap. 10. v. 1. Ἀπέστειλεν αὐτοὺς ἀνὰ δύο. He sent them *two by two*.

ⁿ The

And promised to give them five thousand drachmæ apiece. CHAP. II.
Nor do I see that we can more safely infer, (as Schmi-
dius seems willing to do,) that ἀνὰ is an adverb, from
the phrase ἀνὰ ἡς, used by St. John in the Revelation,
(21. 21.) than we can conclude from the use of κατ' ἡς
in his Gospel, (chap. 8. v. 9. on which place we shall
consider that phrase;) that κατὰ is an adverb in the
passage last quoted from Dion Cassius.

ibid. Μετρητὰς] *Metretas*. The word Μετρητὴς, sig-
nifying a *measure*, the quantity of which cannot per-
haps be easily ascertained, is quoted by Raphelius from
Polybiusⁿ; and the Latin word answering to it, *Me-
treta*, is found in Martial and in other Writers.

* v. 7. Γεμίσατε τὰς ὑδρίας ὕδατος.] *Implete hydrias a-
quâ*. Bos, in his Greek Ellipses, observes that the verb
Γεμίζω, and other verbs which signify *to fill*, have the
preposition ἐκ or ἐξ understood after them, so that γε-
μίσατε τὰς ὑδρίας ὕδατος is the same as γεμίσατε τὰς ὑδρίας
ἐξ ὕδατος: which criticism he confirms by observing
that the preposition is sometimes inserted, as Matthew
23. 25. John 12. 4. and Rev. 8. 5.

ibid. Ἔως ἄνω.] *Usque ad summum*. This is the same
as ἕως τῆς ἄνω, *to the uppermost part, to the brim*; as ἀπ'
ἄρτι

ⁿ The word is also used
by Demosthenes. See Julius
Pollux. L. 10. c. 20. In the
following passage of Era-
tosthenes (in his *Cubi duplic.*
published at the end of Ara-
tus, Ed. Oxon. 1672.) both
μετρητὴς and the verb χωρέω,
to contain, occur together, as
in St. John. Ὡς τε καὶ βω-
μὲς, καὶ ναὲς, δυνησόμεθα δὲ
καὶ τὰ τῶν ὑγρῶν μέτρα καὶ
ξηρῶν, λέγω δὲ οἷον μετρητὴν

μεδίμων (perhaps we should
read μετρητὴν ἢ μέδιμον, the
metreta being the measure of
liquids and the *medimnus* of
solids;) εἰς κίβον καθίσταται,
καὶ διὰ τῆς τέττε πλευρᾶς ἀνα-
μετρεῖν καὶ τέτων διελικὰ ἀγ-
γεῖα πόσον χωρεῖ. So Athe-
næus. Κρατὴρ ἀργυρεὺς ἐξακο-
σίως χωρῶν μετρητὰς. L. 5.
p. 199. B. Ed. 1657. Οἱ μί-
ξες ἰχώρων μετρητὰς τριάκοιτα.
Ibid. C. ° Hierocl.

CHAP. II. ἄρτι is the same with ἀπὸ τῆς ἄρτι, (see above, on Chap. I. v. 52.) and ἀπὸ νῦν the same with ἀπὸ τῆς νῦν. So likewise ἕως ἄρτι, for ἕως τῆς ἄρτι, occurs in the tenth verse of this chapter. Τὸ ἄνω signifies *partem superiorem* (though not indeed with reference to a material subject) in Hierocles*. St. Mark has ἀπὸ ἁνωθεν ἕως κάτω. Ch. 16. v. 38. *A summo ad imum*. See Blackwall's S. Claff. vol. 1. p. 25. ed. 2d.

* Ἀντλήσασθε] *Haurite*. We meet with a like ellipsis of ὕδωρ, *aquam*, after ἀντλήω in Diogenes Laertius p.

v. 8. τῷ ἀρχιτρικλίνῳ.] Beza's Translation: *Architricino*. English Translation: *Unto the governour of the feast*. The word ἀρχιτρικλίνος is derived from ἄρχω, *impero*, and τρικλίνος, *triclinium*; which latter word is again derived from τρεῖς, *tres*, and κλίνη, *lectus*; the *triclinia* or *banqueting-rooms* of the Antients being so called from their having three *beds* or *couches*, on which the guests reclined at their meals^q. Ἀρχιτρικλινος therefore seems here to signify *the person who presided over the Feast*. It is perhaps the same with Συμποσίαρχος, which is explained from Julius Pollux (L. 6. §. 11.) to be τῆς συμποσίης ἐπιμελητὴς, *curator convivii*, a person chosen

* Hierocl. in Aur. Carm. p. 284. lin. 3. Ed. 1742. Οἷον γὰρ ἐπὶ τῶν ἄστρον, τὸ μὲν ἄνω αὐτῶν ἀσώματος ὅσια, τὸ δὲ κάτω, σωματικὴ &c. *Sicut enim in astris id, quod est superius, substantia est incorporea; quod autem inferius, corporea; &c.* I find both the full expression τῆς ἄνω μέρος and the elliptical one, ἕως κάτω in an article of Apollonius the Sophist's Lexicon, published in Montfaucon's

Bibliotheca Coisliniana; p. 460. Where Θαιρὸς is explained to be a kind of hinge to a door, reaching from the top to the bottom. Θαιρὸς, ὁ δῆκων ἀπὸ τῆς ἄνω μέρος ἕως κάτω σφοδρῶς.

p In Cleanthe. p. 472. Καὶ κύλιωρ μὲν ἐν τοῖς κήποις ἦνται, μετ' ἡμέραν δὲ &c.

q Vide Gronovii Lectiones Plaut. in Persa. §. xxi. p. 306, 307, & seqq.

r Diogenes

chosen by lot, or in some other way, to manage the feast. Eccclus. 32. 1, 2. *If thou be made^r the master (of a feast,) lift not thy self up, but be among them as one of the rest, take diligent care for them, and so sit down. And when thou hast done all thy office, take thy place,—and receive a crown for thy well-ordering of the feast.* Tricliniarches, a word of the same original with Ἀρχιτρίκλις, is quoted from Petronius Arbiter.

CHAP. II.

v. 9. Ἐγύσατο—τὸ ὕδωρ] *Gustavit aquam.* I find many instances of γύομαι with a genitive case, produced from Heathen Authors by Stephens in his Greek Thesaurus and by Schmidius on Matthew 16. 28. but none with an accusative, as here. It is however so used by Antigonus Carystius, if there be no error in the copy^s.

* *ibid.* Καὶ ἔκ ἧδος πότεν εἰσίν.] *And knew not whence it was.* Literally, *and knew not whence it is.* The like use of the present tense we have already had in the words, εἶδον πῶ μῖνον, *they saw where he dwelt, or lodged;* literally, *they saw where he dwells.* Chap. i. v. 40. See the note on that place.

ibid. Φωνεῖ τὸν νυμφίον] *Compellat sponsum.* Raphelius observes that these words do not signify that the *Architriclinus* called the Bridegroom to him, but that he

P

called

^r Diogenes Laertius (in Empedocle §. 64.) speaks of a person appointed *Symposiarch* by the master of the table. Ἐγινήθη συμποσίαρχος, τῷ κεκληρότος δηλοῦσι καταστήσαντος, &c.

^s Ἐν Δουκίᾳ φέρεται τι αἰγολιθρον, ὃ τῶν μὲν ἐγχωρίων αἰγῶν ὑδαμῖα γίνεσθαι. Hist.

Mir. c. 20. Εἰ μήτε γέσσιταί σφι ἢ χώρη τὰ ἀπὸ Διός, μήτε &c. Herodotus. L. 2. c. 14. p. 95. ed. 1618. But Wesseling produces, and prefers, another reading in this passage of Herodotus; viz. Εἰ μήτε γι ὕσσιταί σφι ἢ χώρη, μήτε &c.

^r See

CHAP. II.

called out to him, or spoke to him with a raised voice. Mr. Palairret quotes *φωνέω*, in the sense of addressing one's self to another, from Homer, *Odyss.* 4. 77.

Καὶ σφίεας φωνήσας, ἔπεια πλεόεντα προσήυδα.

Et ipsos compellans, verba volatilia dixit.^t

v. 10. "Ὅταν μεθυδῶσι,] Beza's Translation: *Postquam convivæ affatim biberunt, When the guests have well drunken.* There is plainly an ellipsis in the word *μεθυδῶσι*, as if it were *ὅταν μεθυδῶσιν ἄνθρωποι*, or *οἱ ἀνακείμενοι, convivæ*. The omission of *ἄνθρωποι, homines*, is observed by M. Duker in his Annotations on Thucydides (p. 490.) and by Dr. Forster in his second Index to the select Dialogues of Plato. But I think this kind of ellipsis less remarkable when used (as it often is) in speaking of the generality of people, or in speaking of persons present, (as when it is said in the third verse of this Chapter *οἶνον ἐκ ἔχουσι*;) than as it is used in the word *μεθυδῶσι* here, and in the word *perulissent* in the following passage of Cæsar, de B. Gall. 5. 40. *Mittuntur ad Cæsarem confestim ab Cicerone litteræ*

^t See also *Iliad.* 1. 201. the same manner as *φωνέω* in *Βοάω* seems to be used, with St. John, for *to call out to*, in an accusative case, in much Sophocles, *Trachin.* v. 785.

Ἐνταῦθα δὲ βόησε τὸν δυσδαίμονα
Δίχαν, τὸν ἑδὲν αἴτιον τῷ σὺ κακῷ,
Ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον.

So Theocritus *Εἰλεΐδων* ἰβώ- αὐτὸν Ἠχώ. Here *φωνεῖ* αὐ-
σατο. *Idyll.* 17. v. 6. An- τὸν may perhaps signify that
toninus Liberalis. c. 26. "Ἐλα τὸν priest calls upon, or in-
δι δύνουσι — καὶ αὐτὸν ἐξ ὀνό- vokes, *Hylas*, or else that
ματος εἰς τρεῖς ὁ ἱερεὺς *φωνεῖ*, he only speaks his name a-
καὶ εἰς τρεῖς ἀμείβεται πρὸς loud.

*Unguibus ora foror scedans et pectora pugnīs,
Per medios ruit, et morientem nomine clamat:
Hoc illud, Germana, fuit? —*

Virgil. *Æneid.* 4. 673.

teræ magnis propositis præmiis, si pertulissent. In Aristotle's *Ethica Nicomachea*, the plural ἀπεφήναντο, *they have defined*, means that Philosophers, or Moral Writers, have defined; though no such persons have before been mentioned: For the work begins thus: Πᾶσα τέχνη καὶ πᾶσα μέθοδος, ὁμοίως δὲ πράξεις τε καὶ προαίσεις, ἀγαθὸν τιθεῖσθαι δοκεῖ. Διὸ καλῶς ἀπεφήναντο τὰ γὰρ δὴν, ἔκ πάντα ἰφίσταται. A like ellipsis, in the participle plural λεγόντων, may deserve notice, as it seems, from not having been thought good Greek, to have occasioned a various reading in St. Luke, 8. 20. (See Wolfius.) Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ μήτηρ σε καὶ οἱ ἀδελφοί σε ἰσῆκασιν ἔξω, &c. which seems either to signify, (as our Translators render it) *and it was told him* by certain, *which said*; &c. or, *and it was told him*; *the people about him saying*: &c. Phlegon, not very differently, having mentioned a human head of an enormous size, which was said to have been found in Messena, adds; ἀναζητούντων δὲ, τίνος εἴη ἡ κεφαλὴ, &c. *when they* (i. e. the people of the place) *inquired whose head it was*, &c. de reb. Mir. c. 11.

* *ibid.* μεθύουσιν.] It is observed that μεθύσκομαι, in the Septuagint,^u has the same signification which Beza, and other judicious Interpreters, give to it here; implying no farther a degree of indulgence in drinking than what is consistent with temperance. Mr. Blackwall^w quotes Herodotus for the same use of the word:

P 2

But

^u Ps. 23. 5. Καὶ τὸ ποτήριόν σε μέθυσκον ὡς κρατῖνον. The Psalmist there speaks of God's having filled his cup for him: And the words of God himself, (Jer. 31. 25.) *I have satiated the weary soul*, are in the Septuagint,

ἐμίθυσαν πᾶσαν ψυχὴν διψῶσαν. See also Gen. 43. 34.

^w Blackwall, S. Classics Def. vol. 1. p. 31. ed. 2d. "Herodotus of the Persians" says, that when they have "drank cheerfully and freely,"

But Henry Stephens understands Herodotus otherwise*. It is however, according to the remark of a late

“ly, then they debate about
“the most serious and im-
“portant affairs. The word
“is *μεθυσκόμενοι*, which often
“expresses *the debauchery*
“and *crime of drunkenness*,
“but must here be limited
“to an *allowable indulgence*.”

* The passage, in Herodotus, stands thus. *Μεθυσκόμενοι δὲ εἰώθασιν βελεύεσθαι τὰ σπουδαιότατα τῶν πραγμάτων. τὸ δ' ἂν ἄδη σφί βελευομένοισι, τῷτο τῇ ὑγεραιῇ νήφουσιν προτιθεῖ ὁ εἰσαρχος, ἐν τῷ ἂν ἰόντες βελεύονται. Καὶ ἦν μὲν ἄδη, μετιῖσι. τὰ δ' ἂν νήφοντες προβελεύσωνται, μεθυσκόμενοι ἐπιδιαγινώσκουσιν.* Herodot. Lib. 1. De Rochefort, in his account of the *Antilles*, (L. 2. c. 20.) affirms, that the Caribbee Indians even take their *resolutions*, as to war, in a state of drunkenness; *es-tant jures*: And H. Stephens, (in his *Prolegomena* to Herodotus,) distinguishing between *μεθυσκόμενοι* and *μεθυδέντες*, imagines that the Persians held their deliberations, not yet *μεθυδέντες*, *intoxicated*, but while they were *advancing towards intoxication*; for so he understands *μεθυσκόμενοι*; and believes that they proceeded, after their deliberations, to downright drunkenness. Mr. Wesseling has no note on this passage of Herodotus: But

it may, I think, be argued (though not with certainty) in favour of the Persians, with regard to their sobriety in their public counsels, that Athenæus (L. 10. cap. 10. p. 434. E.) speaks of that nation as permitting their King *μεθύσκειν* (where the word must signify *excess*, as it generally does;) *μὰ ἡμέρᾳ ἐν ᾗ θύουσιν τῷ Μίθρᾳ*. Now, as the King must have been concerned in the public counsels, he must in all likelihood have drunk to excess much oftener than on one day in the year, if such excess had always accompanied the public consultations. The following passage in Maximus Tyrius seems also to plead strongly for a restrained sense of *μεθυσκόμενοι* in Herodotus. *Ἀνέκειντο τοῖς Πέρσαις αἱ βελαὶ εἰς τὰς εὐωχίας, ὥσπερ τοῖς Ἀθηναίοις εἰς τὰς ἐκκλησίας, καὶ σπευδατικώτερον ἦν συμπόσιον Περσικὸν ἐκκλησίας Ἀττικῆς. Ἐκεῖ μὲν γὰρ νόμος κολάζων τὴν μέδην ἐπήγειρεν αὐτῶν τὰς ἀρετὰς τῇ εὐωχίᾳ, καθάπερ ἔλαιον πῦρ, ἐπιχέων τῇ ψυχῇ συμμέτρως, μὴ τελείως σβεννύς αὐτῆς τὸ φιλότιμον, μήτε ἐξάπλων τῆς χρείας περαιτέρω.* Max. Tyr. Diff. 28. §. 4. *Deliberare in conviviis Persæ, sicut in concionibus Athenienses, solebant:* cum

late learned Physician, to be found in Hippocrates^y; CHAP. II.
 to which we may add that Philo expressly contends
 for such a limited sense of the word, as used both by
 the antient Physicians and the Philosophers^z.

ibid.

cum enim per legem inebriari nefas esset, modicus vini usus, non aliter quam oleum igni infusum, animos eorum excitabat; ut nec ardorem eorum penitus restingeret, nec ultra tamen, quam necesse esset, accenderet.

^y “ And here the good
 “ old man [Hippocrates, de
 “ Vict. rat. lib. 3. pag. 375.
 “ lin 26. & seq.] adds, that
 “ those whose labour ex-
 “ ceeds their sustenance, and
 “ who have impaired their
 “ strength by fatigue, may
 “ take a chearful glass once
 “ or twice, *but not to excess.*
 “ —The word used by Hip-
 “ pocrates is *μεθυδῆναι*, to
 “ drink a chearful glass,
 “ which, in this place, is
 “ precisely equivalent to the
 “ expression *πίνοντα θερμαί-
 “ νειναι*, to be warmed with
 “ wine, frequently met with
 “ among the Greek Writers.
 “ —The same word *μεθύω*
 “ is used also in the Gospel
 “ of St. John ii. 10. and
 “ from the circumstances
 “ there described is judi-
 “ ciously translated, *when men
 “ have well drunk, or have
 “ drank to be chearful.* The
 “ meaning of Hippocrates
 “ is precisely the same in
 “ this precept, which is evi-
 “ dent from the restriction

“ annexed, *πλήν ἀλλὰ μὴ ἐς
 “ ὑπερβολήν.* Sed non supra
 “ modum.” Mackenzie’s Hist.
 of Health, &c. p. 125, 126,
 127. Ed. 3d. Though this
 pious and ingenious Writer’s
 interpretation of *μεθυδῆναι*,
 in Hippocrates, may receive
 great support from the first
 passage quoted from Philo
 in our next marginal note,
 yet his argument drawn from
 the words *ἐς ὑπερβολήν* will,
 I doubt, be somewhat weak-
 ened by the *καθ’ ὑπερβολήν
 ἁμαρτωλὸς* of St. Paul, Rom.
 7. 13. and by *καθ’ ὑπερβολήν
 ἰδῶκεν τὴν ἐκκλησίαν τῷ Θεῷ*,
 Gal. 1. 13.

^z Καὶ μὴν τό γε νῆφειν καὶ
 τὸ μεθύειν ἰναντία· μετέχουσι
 δὲ τῷ νῆφειν, ὡς ὁ τῶν προτέρων
 λόγος, ἀγαθοὶ τε καὶ φαῦλοι.
 ὥς τε καὶ τὸ μεθύειν ἱκατέρῳ τῶν
 εἰδῶν ἱφαρμόσι. μεθυδῆσεται
 τοιγάρ τοι καὶ ὁ ἀγείος (where
 ἀγείος, which is just before in
 the same page opposed to
 φαῦλος, appears to be the
 same as ἀγαθός, concerning
 which use of the word Ste-
 phens’s Thesaurus and Foe-
 tius’s Œconomia Hippocra-
 tea may be consulted;) μη-
 δὲν τῆς ἀρετῆς ἀποβαλὼν. εἰ δ’
 ὥσπερ ἐν δικαστηρίῳ μὴ μόνον
 ταῖς ἐντίχῳις ἀποδείξεισιν, ἀλ-
 λά καὶ ταῖς ἀτίχῳις λεγομέ-
 ναις

CHAP. II.

ibid. τὸν ἱλάσσων.] *Deterius*. Ἐλάσσων, which is properly *minor*, sometimes signifies *inferior*, and, as it is here applied to wine, denotes wine that is worse, wine of inferior goodness*. The idea of *inferiority* is also affixed

καις χρησίον, ὃν μία ἐστὶν ἡ τῶν μαρτυριῶν, πολλὰς καὶ εὐδοκίμους μαρτυρῶντας παραδειξάμεθα παιδὰς ἱατρῶν καὶ φιλοσόφων, ὃ λόγους μόνον, ἀλλὰ καὶ γράμμασι τὴν μαρτυρίαν σημειομένης. μυρίας γὰρ ἀπολελοιπάσαι συντάξεις ἐπιγράψαντες περὶ μέθης, ἐν αἷς περὶ ψυχῆς αὐτὸ μόνον σκοπεῖσιν οἶνον, ὃ δὲν περὶ τῶν ληρεῖν ἐνωθότων προσεξετάζοντες, ἀλλ' ὅλον τὸ παροικίας παραπέμψαντες εἶδος ὥστε καὶ παρὰ τέτοις σαφές αἶα ἀνωμολογῆσαι, ὅτι τὸ μεθύειν ἢ τὸ οἰνῶσαι. Philo π. Φυσεργίας. p. 162. ed. 1552. Προτίμῃται δὲ ὄντως, εἰ μεθύσθῃται ὁ σοφός· ἐστὶ τοίνυν τὸ μεθύειν διττόν, ἐν μὲν ἴσον τι τῷ οἰνῶσαι· ἕτερον δὲ ἴσον τῷ ληρεῖν ἐν οἶνῳ Ibid. p. 158. Τὸν ἄκρατον ὥσπερ οἶνον, ἔτω καὶ μέθυ οἱ παλαιοὶ ἐκάλουν. πολλαχῇ γὰρ τῆς ποιήσεώς ἐστι τὸ τῆνομα ἰμφορόμενον, ὥς· εἰ τὰ συννημμένα καθ' ἑνὸς ὑποκειμένη λέγεται, οἶνος, καὶ μέθυσμα, καὶ τὰ ἀπὸ τέτων, ὃ δὲν ὅτι μὴ φωναῖς διοίσει μόνον, τό, τε οἰνῶσαι καὶ τὸ με-

θύειν ἐν· ἐκάτερον δὲ πλείονος οἶνον χρῆσιν ἰμφαίνει, ἢ πολλῶν ἑνὶ αἰτίῳ ἐκ ἂν ἀπογρίφοιτο ὁ σπευδαῖος. εἰ δὲ οἰνωθήσεται, καὶ μεθυθήσεται, χειρόν ὃ δὲν ἐκ τῆς μέθης διατεθείς, &c. Ibid. p. 160. Compare p. 161. lin. 8, 14, 20. What Philo says of the restrained use of the word μεθύειν among the philosophers may perhaps account for the addition of the words πορρωτέρω τῷ δέοντες, *beyond what is fitting*, to that verb, in the following passage of Plato. de Rep. Lib. 8. p. 452. ed. 1534. Ὅταν (οἶμαι) δημοκρατικὴ πᾶσις, ἐλευθερίας διψήσασα, κακῶν οἰνοχόων προσετέτων τύχη, καὶ πορρωτέρω τῷ δέοντος ἀκράτῃ αὐτῆς μεθυθῇ &c.

* As ἱλάσσων is used for *pauperiores* (see Dionysf. Hal. A. R. Lib. 4. p. 206. Ed. Hudson. and L. 7. p. 447.) so ἱλάσσων οἶνος, in St. John, may perhaps be best rendered *vinum pauperius*.

Pauperiore mero tingere lina potes.

Martial. Lib. 14. Ep. 103.

Ἦσσων or ἥττων (which also originally signifies *less*) is, I believe, more frequently used to express inferiority (when applied to any thing

inanimate) than ἱλάσσων, as χρυσὸς ἥττων is *gold of an inferior value* in Maximus Tyrius, Diff. 40. c. 4. And I think

affixed to the word ἐλάτλων in the Epistle to the Hebrews, chap. 7. v. 7. Τὸ ἐλάτλιον ὑπὸ τῷ κρείττονος εὐλογεῖται. CHAP. II.
Id quod minus est, ab eo quod majus est benedicitur. And Xenophon Ephesius, speaking of a person who valued himself on his beauty, says, Πάντων δὲ τῶν ἄλλων ὅσα δὲ (f. δὴ) ἐλέγχετο κατὰ ὡς ἐλατλίονων κατεφρόνεν. Lib. 1. p. 2. *Omnia verò alia quæ pulchra dicebantur, tanquam se minora despiciebat.*

ibid. Ἔως ἄρτι] *Usque ad hoc tempus.* See the note on ἔως ἄνω, v. 7. of this Chapter.

V. II. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων] *Hoc initium signorum fecit. Thus he began his miracles.* So Isocrates, (Paneg. p. 69.) quoted by M. Kypke in his valuable Observations on the New Testament. Ἀλλ' ἀρχὴν μὲν ταύτην ἐποίησατο τῶν ἐργεσιῶν τροφὴν τοῖς δεομένοις εὐρεῖν. *Hoc beneficiorum initium fecit, ut victum curaret indigentibus.*^b

ibid. Καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.] The verb πιστεύω, which, in its common use, signifies simply *to believe*, is observed to signify here, *to be confirmed in belief*. See Grotius and Wolfius^c. There seems to be
a like

think the conjecture of Alberti (in his notes on the Glossarium Gr. in S. Novi Fœderis Libros, p. 106.) that Hesychius, when he explains ἐλάσσω by ἡττοῖα, might allude to this text of St. John, very reasonable. Both ἐλάτλων and ἡσσων are used as equivalent in the following passage of Valentinus the Heretic, preserved by Clemens Alexandrinus, Strom. L. 4. p. 371. ed. 1616. Ὁ-

πόσον ἐλάτλων ἢ εἰκὼν τῷ ζῶντος προσώπῳ, τοσούτον ἡσσων ὁ κόσμος τῷ ζῶντος αἰῶνος. *Quanto est minor imago vivæ facie, tanto est minor mundus vivo æone.* Νυνὶ δὲ καιρὸς ἦκει. τίς; ὅτος ὁ τῶν Ὀλυνθίων αὐτόματος τῇ πόλει, ὃς ἐδενός ἐστιν ἐλάτλων τῶν πρότερον ἐκείνων. Demosth. Olynth. 1.

^b See Dionys. Hal. L. 2. p. 87. lin. 40. Ed. Hudson. and Thucyd. L. 1. c. 128.

^c V. Glassii Ph. S. 3. 3. 4.

CHAP. II. a like elliptical use, if I may so call it, of this verb, Rom. 13. 11. Νῦν γὰρ ἰγγύτιον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστάμεν. *For now is our salvation nearer than when we began to believe; or, commenced believers.* Any expressions of the same kind may be well worth noting, when found in Heathen Writers. We have something of this sort in Aratus, p. 144. ed. Oxon. when he bids us, according to certain prognostics, expect foul weather,

Αὐτὴν, ἢ μετ' αὐτὴν, ἢ τριτάτην ἔτ' ἐς ἡῶ.

On the same day, or after it, or on the third day. Where, since the third day, as well as the second, is after the first, it is plain that μετ' αὐτὴν must signify *the next day after it.*

v. 13. Τὸ πάχα] *Pascha.* This word (which is of Hebrew original and undeclinable, and is used by the Septuagint,) signifies the *passover*, a festival instituted in memory of God's having *passed over* the houses of the Israelites, when he slew all the first-born in the land of Egypt. See Exodus 12. 11, 12.

v. 14. Τῶς κερματισαῖς] *Nummularios.* That is, (according to Dr. Hammond on St. Matthew 21. 12.) Persons who *dealt in money* for advantage, returning it by way of exchange. They are called κερματισαῖ from κέρμα, *a piece of money*; which word is used in the next verse: where the same persons are called κολλυβισαῖ from κόλλυβος, which also signifies *a piece of money.* Compare Hemsterhuis on Julius Pollux. p. 1070. But, if the returning of money was the principal business of the κερματισαῖ mentioned by St. John, it is possible that the changing of one kind of coin for another might also be a part of their employment; as a passage quoted from the *Gemara*, (an ancient Jewish writing,) which corresponds with this and the next verse in the
mention

mention of the *doves* and *oxen*, which were used in sacrifice, speaks likewise of persons coming to the *Numularius*, or Banker, and getting a shekel changed into two half-shekels, (which, as Dr. Doddridge observes, were on some occasions to be paid into the sacred treasury; see Exod. 30. 15.) the Banker receiving a Collybus for his trouble.^d

v. 15. Φραγέλλιον] A word derived from the Latin *flagellum*. Isaac Casaubon (on Athenæus L. 14. c. 15.) observes that this word and another of the same form, φλαβέλλιον, from *flabellum*, were very antiently adopted into the Greek Language: The latter of them occurs in Athenæus.

ibid. Ἐξίχει τὸ κέρμα,] *Nummos effudit*. Κέρμα, though it properly signifies a single piece of money, is here used for the sums of money which lay on the tables, as it is also in the phrase τὸ κέρμα διαρρέπειν, *to throw the money about*, in Diogenes Laertius; which Author, in another place, uses the word ἀποχέειν, *effundere*, in the same manner as ἐκχέειν is used here.^e

Q

ibid.

^d The passage from the *Gemara* is as follows. *Habebant numularii coram se tredecim arcas, quarum quælibet tubæ instar erat: in tertiam conjiciebatur pretium pro oblatione duorum turturum sive duorum pullorum columbæ, in decimam tertiam pecunia sponte offerentium, ut inde compararentur pecora in holocausta. Evenit cum quis ad numularium veniebat, ut scilum integrum binis dimidiis commutaret, ei insuper in augmentum daret*

collybum, i. e. dimidium obolum.

^e Μόνιμος, Συρακούσιος, μαθητὴς μὲν Διογένης, οἰκίτης δὲ τινος τραπέζης Κορινθίου, καθά φησι Σωσιγένης. — αὐτίκα γὰρ ἐκείνος μανίαν προσποιήσας, τὸ τε κέρμα διαρρέπτει, καὶ πᾶν τὸ ἐπὶ τῆς τραπέζης ἀργύριον, &c. Diog. Laert. in *Monimo*. p. 353. §. 82. Τῷ θέραιποντος ἐν ὁδῷ βαράζοντος ἀργύριον, καὶ βαρυνόμενος, — ἀπόχει, ἔφη, τὸ πλεόν, καὶ ὅσον δύνασαι βάραζε. Id. in *Aristippo*. p. 125.

CHAP. II.

ibid. τὰς τραπέζας ἀνέστρεψε.] *Mensas subvertit*. Lambert Bos, imagining that ἀναστρέφω could not properly be used in the sense of *overturning*, is for reading ἀνέστρεψε instead of ἀνέστρεψε: But his learned Scholar Alberti has opposed to this bold conjecture a Fragment of Ælian quoted by Suidas, (under the word περιέσπασαν,) in which we have the words τὸν βωμὸν ἀνέστρεψαν, *aram subverterunt*. He observes also that Hesychius explains ἀναστρέφειν by ἀνατρέπειν, and, *vice versâ*, ἀνατρέπειν by ἀναστρέφειν, and that μέλλει τὰ κάτω ἀναστρέφειν in Diogenes Laertius signifies *inferiora convertentur*.^f To which we may add that Dionysius Halicarnassensis uses the same word in speaking of lightning that overturned a hearth in the Consul's tent, and applies it also to the subversion of a city.^g Other passages which I have thrown into the margin, from Aristophanes, Appian, and Onofander,^h may help to confirm the common reading in the text before us.

v. 17.

^f Alberti, in the *Addenda* to his *Obs. Philol.* quotes a passage, which he thinks particularly deserving of notice, from the LXX, Judges 7. 13. Καὶ ἤλθεν ἰὼς τῆς σκηνῆς, καὶ ἐπάταξεν αὐτήν, καὶ ἀνέστρεψεν αὐτὴν ἄνω, καὶ ἐπέσειν ἐν σκηνῇ. But he observes that the Alexandrian, Aldus's, and the Complutensian copies read there κατέστρεψεν.

^g Τὸ γὰρ ἑτέρον τῶν ἐπάτων ταῖς Μαλλίαις κεραυνὸς εἰς τὸ στρατήγιον ἐμπεισὼν, τὴν τε σκηνὴν διέσπασε, καὶ τὴν ἐρίαν ἀνέστρεψε, καὶ &c. Dionys. Hal. Ant. Rom. L. 9. p. 540. lin. 12. Ed. Hudson. Ἄ πολλὰς ἤδη πόλεις ἰχυρὰς λαβόντα, ἐκ βάθρων ἀνέστρεψε. Idem. L. 9.

p. 583. lin. 1. M. Kypke, finding that Bos's conjecture, relating to the ἀνέστρεψε of St. John, has been espoused by a later Critic, quotes, in his Annotations on the New Testament, the two instances here given from Dionysius Halicarnassensis (but not from Dr. Hudson's Edition, from which I had long since set them down;) with two others from the same Author, and the following one from Polybius, p. 499. Ἀνέστρεψαν δὲ καὶ τὰς ἀνδριάντας. *Subverterunt vero etiam statuas.*

^h Ταχύ τε περιῆν ἀνεστράφθαι τὸ κράτος τῆς πολιτείας, &c. Appian. de B. Civ. L. 1. p. 363.

v. 17. Ὁ ζῆλος τῷ οἴκῳ σου κατέφαγέ με.] Beza's Translation: *Zelus domus tuæ devoravit me.* These words are taken from the Septuagint, Pf. 69. v. 9. Though the word ζῆλος be found with a genitive case after it in Heathen Writers (as when a thing is said to be done ζῆλῳ τινόςⁱ in imitation, or after the example, of any one, and the love of virtue is expressed by ζῆλος ἀρετῆς^k) yet, as ζῆλος here signifies a religious zeal, the words ζῆλος τῷ οἴκῳ σου (which are a literal translation of the Hebrew) have something remarkable in their construction, and seem to be put for ζῆλος ὑπὲρ τῷ οἴκῳ σου, a zeal for thine house, as φόβος τῷ βασιλείῳ τῆς σωτηρίας, in Ap-
pian,^l is the same as φόβος ὑπὲρ τῷ βασιλείῳ τῆς σωτηρίας,

CHAP. II.

Q 2

fear

i. p. 363. C.—Ἐνὸς δὲ ζητιῶν
εὐκρατῶς λαβόμενον ἀναστρέψαι
πᾶν σῶμα τῆς πόλεως. Ονο-
ψανδερ. cap. 42. p. 108. ed.

1599. where the last words
are rendered *totum urbis cor-
pus evertere tandem ac sup-
plantare.*

—Ὅπως μὴ σὺ γένος παύλεθρον
Διὸς μακέλλῃ πᾶν ἀναστρέψῃ δίκην.

Aristoph. Av. v. 1239.

The Scholiast on Aristopha-
nes refers to a similar passage

of Sophocles, where ἐξαναστρέ-
φειν is used in the same sense.

Χρυσῇ μακέλλῃ Ζηνὸς ἐξαναστραφῇ.

Both Sophocles and Aristo-
phanes might have in view
the τῷ Διὶ μακέλλῃ

of Æschylus, Agam. v. 535.
which Author has also ἐξανέ-
στραψαι βάθρων. Perf. v. 814.

Οὐδ' ἂν τελείας χρυσείας τε Γοργόνας
Τρίαιναν ὄρθην γᾶσαν ἐν πόλει βάθρων
Εὐμολπος ἐδὶ Θρᾷξ ἀναστρέψῃ λιώς.

Euripid. ap. Lycurg. p. 222. Ed. Taylor.

ⁱ See Scheidius's Index to
Herodian, in v. Ζῆλος.

^k Max. Tyr. Diff. 32. p.
383. Ζῆλος οἰκήσεως signifies
a desire of, or liking to, a
habitation. Οὐδ' εἰσέρχεται
μοι ζῆλος οἰκήσεως, ἐν ᾗ μόνον
εἰσὶν ἄρεται πίστες, &c. Dio-
nyf. Hal. Ant. Rom. L. 1.

p. 28. In Strabo, L. 13.
Aristotle is said to have given
Tyrtaeus the name of Theo-
phrastus, τὸν τῆς φράσεως
αὐτοῦ ζῆλον ἐπισημαίνοντα,
expressing thereby his high ap-
probation of his style.

^l Appian. de B. Mithrid.
p. 231.

CHAP. II. *fear for the King's safety*, and εὐνοια τῆς πόλεως, in an Epistle of Pisistratus to Solon,^m signifies the same as εὐνοια πρὸς τὴν πόλιν, *good will towards the state*. Thus likewise πίσις Θεῷ in St. Mark (II. 22.) is the same as πίσις πρὸς τὸν Θεόν, *fides erga Deum*; and Raphelius, on that place, observes that ἡ τῆς πατρίδος πίσις, in Polybius, signifies *fidelity towards his country*. Ἀπειθεία γονέων, for *disobedience to parents*, is a remarkable expression of the same kind, used by Hierocles,ⁿ and may, with the other phrases here collected, confirm our Translation of ἐν τῇ προσευχῇ τῷ Θεῷ, *in prayer to God*, Luke 6. 12.

ibid. Κατίφαγέ με] *Devoravit me*. Aristophanes uses the word δαρδάπλει (which according to Athenæus, as quoted by M. Spanheim, signifies *to devour greedily*) in the same manner.

Τοις τοσὶ τοίνυν με δαρδάπλει πόθος

Εὐριπίδου. ————— Ran. v. 66.

Tantus me vorat desiderium

Euripidis. —————

The desire of seeing Euripides devours me.

p. 231. D. Καὶ πολλὰς ἡμέρας τὲς μὲν φόβῳ τῷ βασιλείῳ τῆς σωτηρίας, τὲς δὲ ὑπὸ πλήθους τραυμάτων ἠρεμῆσαι.

^m Ap. Diog. Laert. L. 1.

p. 33. Εὐνοία γὰρ τῆς πόλεως μᾶλλον ἢ κατὰ τὸ ἑμὸν ἔχθος ἐμῆνυες. Stephens, in his Thesaurus, quotes from Plato εὐνοία τῇ σῇ, *out of good will to thee*, and ἡ τῆς πατρί-

δος εὐνοία, *good will to one's country*. And as, in the passage here quoted from Pisistratus's Epistle, κατὰ τὸ ἑμὸν ἔχθος, *odio meo*, is in like manner put for κατὰ τὸ εἰς ἐμὲ ἔχθος, so *odio tuo* has been observed, in Terence, to signify *hatred towards you*, and *negligentiâ tuâ*, *neglect or disrespect towards you*.

Nam neque negligentia tuâ, neque odio id fecit tuo.

Terent. Phorm. 5. 8. 27.

So also Arrian, de Exped. Alex. 5. 21. — Κατὰ ἔχθος τῷ Πάρῳ μᾶλλον ἢ φιλίᾳ τῇ Ἀλεξάνδρῳ.

ⁿ Hierocl. in Aur. Carm.

p. 78. ed. 1742. Ἡ γὰρ θυμὸς ἐξετάραξε κατὰ γονέων, ἢ ἐπιθυμία πρὸς ἀπειθείαν αὐτῶν ὥπλισε.

° Kypke

v. 19. Λύσατε τὸν ναὸν τῆτον,] *Destruite hoc templum.* CHAP. II
 Elsner observes that λύω is here used in the same sense as καταλύω, *to destroy*, and that Herodian in like manner (Lib. 7. cap. 1.) has λύειν γεφύραν, *solvere aut destruere pontem.*^o Tryphiodorus applies the word, as our Saviour does here in his intention, to a sudden destruction (not a gradual dissolution) of the body. Βριαρὸν δίμας ἔλκει λύσας. v. 19.

ibid. Τὸν ναὸν τῆτον] *Hoc templum.* As Christ, in the next verse, is said to have referred to his own body in this expression, Alberti thinks it the same form of speaking with that which we meet with in Sophocles, where τῷ δ' ἀνδρὶ, *To this man*, signifies *to me.*^p I find the

^o Kypke quotes from Theognis, v. 236. Λύειν ὡς πόλιως τείχη ἀλωσομένης. and from Josephus. B. Jud. L. 7. c. 3. Καὶ τὸ τείχος — λύειν ὑπὸ λαμβανόν. as also from Homer, Τροίης ἱερὰ κρήδεμνα λύοιμιν. Iliad. 16. 100.

^p *Similis loquendi forma* δεικνύη frequens est Sophocli. Sic Ajace, v. 834. Τῷ δ' ἀνδρὶ. Schol. ἀντὶ τῷ ἐμοί. In Œdip. Tyr. v. 542. τῷ δὲ τ' ἀνδρός. — Conf. v. 825, 839. Et Schol. in Antigone. v. 1150. Item Schol. in Œdip. Col. v. 441. 641. 1325. Ubi, τῷ δ' ἀνδρὶ Schol. δεικνύκως. καὶ ἔστι πικρὸς ἐν τῷ τοιαύτῳ Σοφοκλῆς. Iterum ad vers. 14. 68. Et ad Trachin. v. 308. 553. Denique in Philoctet. v. 135. Jo. Alberti Obs. Philol. The same use of ὅδ' ἀνὴρ occurs in Euripides, (see Barnes on that Author's Electra, v. 43.)

and, which is more remarkable, in Herodotus, Lib. 1. c. 108. p. 46. lin. 30. Ed. 1618. Ὡ βασιλεῦ, ἔτι ἄλλοτε καὶ παρεῖδες ἀνδρὶ τῷδε ἄχαρι ἔδδιν, &c. Mr. Palairer (see his Notes on Matth. 3. 3.) finds *hic homo* thus used in Plautus's Curculio, Sc. 1. v. 33. *Vah, solus hic homo est, qui sciat divinitus.* So also Terence, Heautont. 2. 3. 115. *Tibi erunt parata verba, huic homini verbera.* On which place one of the Commentators quotes from the Adelphi of the same Author, *Vin' tu huic seni auscultare?* It is possible that the language in which our Saviour spoke (the Hebrew) might often exhibit this idiom, as the words, *this poor man cried*, are supposed by Mr. Mudge to be spoken by the

CHAP. II. the expressions *this suppliant*, and *this body*, used in the same manner by that Tragedian.²

ibid. Ἐγείρω αὐτόν.] *Erigam illud*. The phrase *ἐγείρω*, *templum exstruere*, is quoted by Elsner from Lucian, Pseudomant. p. 874. And the same Critic observes that the word is particularly applied to the rebuilding of a temple that has been destroyed: In proof of which he quotes a fragment of Julian, and adds that *ἐγείρειν οἶκος Διὸς*, *Diis templa reficere*, is found in Libanius, Orat. funebr. in Julian. p. 253.³

V. 21.

the Psalmist of himself, Ps. 34. v. 7. *Heb*. In a note on which passage I may perhaps produce several expressions of the same kind from another Eastern Language; as a Right Reverend and very learned Prelate, who has

Hunc hominem velles si tradere. —

condescended to honour me with his assistance in commenting on the Psalms, has suggested to me one from Horace, which may be added to the Latin instances quoted above.

1 Serm. 9. 47.

² Τάδε ἰκέτω. Soph. CEd. Col. v. 44. Ἄ τῷδ' ἐχρήσατο σώματος. Ibid. v. 367. An ingenious Friend has observed to me that the word *τῷδ'*, in our Saviour's speech, was probably accompanied by some motion of the hand

or other gesture restraining it to his body, though such gesture was not attended to or not understood by the Jews. Such a gesture we may suppose Hector to have used, when he says to Æneas,

— *Si Pergama dextrâ*

Defendi possent, etiam hâc defensa fuissent.

Virg. Æneid. 2. 291.

An action is also implied in the word *ἔγω*, *ſic*, as it is used by the King of Æthiopia, in his answer to the Embassadors of Cambyſes. Herodot. L. 3. c. 21. Νῦν δ' αὐτῷ τόξον τόδε δίδωμις, τάδε ἔγω λέγεις, Βασιλεὺς ὁ

Αἰθίοπων συμβαλεῖν τῷ Περσίων βασιλεῖ, ἵππῳ δ' ἐγὼ ὑπιτίως ἔλκωσι τὰ τόξα Πέρσαι ἰόντα μεγάδ' ἑτοῖα, τότε ἐπ' Αἰθίοπας — γρατίειδαι.

³ Τὰ τέχνη δ' ἴφθασιν ὑποκαύσας ὁ Πομπήιος, καὶ ἔς Μίτιλλον

V. 21. Περὶ τῷ καὶ τῷ σώματος αὐτοῦ] *De templo corporis* CHAP. II.
fui. As ὁ ναὸς τῷ σώματος αὐτοῦ, *the temple of his body*,
 here signifies *his body which was a temple*, so ἱεὺς σώματος
sedes corporis, in Maximus Tyrius, signifies the body
 itself, considered as a seat or habitation*: And as in the
 words τὸ σημεῖον τῷ υἱῷ τῷ ἀνθρώπῳ, (Matth. 24. 30.) *sig-*
num filii hominis, the Son of Man himself is supposed
 to be called a sign, so in Thucydides† τὸ σημεῖον τῷ
 πυρὸς signifies *fire used as a signal*. "Ἀγγεῖλος πυρὸς, *nuntius*
ignis, in Æschylus," is used in the same manner.

* V. 22. Καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.] *Et sermoni quem*
Jesus dixerat. The dative case ᾧ is here put for the
 accusative ὃν, *quem*, because the antecedent λόγῳ is in
 the dative case; it being not unusual for the pronoun
 relative in Greek to be put in the same case with the
 antecedent.

V. 23. Ἐν τῷ Πάσχα ἐν τῇ ἑορτῇ.] If these words do not
 contain a repetition, to which I remember nothing
 exactly

Μέτελλον ἀνεχώρει. Σερτώριος
 δὲ καὶ τὰ πεινόντα ἤγειρε, καὶ
 &c. Appian. de B. Civ. L.
 1. p. 421. B.

* Max. Tyr. Diff. 14. §.
 8. Εἴληχε δὲ ἄλλος ἄλλην ἱε-
 ς σώματος· ὁ μὲν Σωκράτην,
 ὁ δὲ Πλάτωνα, ὁ δὲ Πυθαγόραν,
 &c. *Arbor fici* is quoted, as
 an expression of the same
 kind, from Cicero (*pro Flac-*
co) by Vossius, de A. Gramm.
 L. 7. c. 2. and *arbor palmæ*
 from Suetonius (*Aug.* 94.)
 by Perizonius on Sanctius's
 Minerva, (L. 2. c. 3. n. 14.)
 and may be paralleled by
 κυπαρίσσων δένδρα in Pausa-
 nias. Καὶ κυπαρίσσων ἱεὺς ἐν-

τὸς τῷ περιβόλῳ δένδρα ἀρχαῖα.
 L. 2. p. 136. ed. 1696.
 Σύμβολον φιάλης χρυσοῦς occurs
 in Lyfias, p. 340. where the
 φιάλη χρυσοῦς is itself the σύμ-
 βολον. The learned Mr.
 Markland, in his Conjectures
 on that place (p. 579.) though
 he seems in some degree to
 question the present reading
 (which yet is much confirmed
 by the instances produced a-
 bove) quotes several exam-
 ples of the same construction
 from the New Testament.

† L. 4. c. 111. p. 303.
 Ed. Duker.

‡ Agam. v. 597.

¶ Charact.

CHAP. II.

exactly parallel in any Heathen Author, (though I may perhaps quote an instance or two of a repetition which somewhat resembles it, in a note on the words ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας, chap. II. v. 1.) it may be worth considering whether ἐν τῷ Πάσχα may signify *at the time of the Passover*, (as ἐκ τῶν Διονυσίων, *from the Dionysia*, signifies from the time of the feast so called, in Theophrastus,^w) and ἐν τῇ ἑορτῇ may imply Christ's being present *at* the celebration of the feast, when he wrought the miracles mentioned in this verse. This supposition would furnish a distinction between the two expressions; for the miracles might have been wrought at the time of the festival, and yet not ἐν τῇ ἑορτῇ. If it be objected that, according to this interpretation, the preposition ἐν would be used in different senses, similar examples may easily be produced.*

ibid. Ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ,] See the note on τοῖς πιστεύουσιν εἰς &c. chap. I. v. 12.

* v. 24. Οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς,] *Non credebat eis semetipsum. Did not trust himself to them, or into their hands.*

^w Charact. π. Ἀδολεχ. Καὶ τὴν θάλασσαν ἐκ Διονυσίων πλώμεον εἶναι. So Aristotle, quoted by If. Casaubon on Theophrastus: ἐκ τῶν Παναθηναίων ὁ πλῆξ.

^x Thus κατὰ has different senses in one clause of a sentence, Ælian. Var. Hist. 13. 1. Ἀπειλθόσης κατὰ συνήθειαν κατὰ γὰρ ἄγρην καὶ νομὴν τῆς ἄρκτις, &c. *Cum ursæ ex more ad venandum et vitum comparandum abiisset.* Compare the uses of κατὰ in Thucydides, L. 1. in the last peri-

od of the 138th chapter: where τὰ κατὰ Πausanίαν signifies *the things which be- fel Pausanias*, answerable to τὰ κατ' ἐμὲ, Ephesians 6. 21. and τῶν καθ' ἑαυτοὺς Ἑλλήνων, *the Greeks of their age*. Thus also ἐν τῷ φωτὶ signifies *in the light*, and ἐν τῇ ῥάβδῳ, *with his rod*, in one passage of Lucian. Dial. Plutonis et Protefilai. — Καὶ τὸν Ἑρμῆν κίλευσον, ἐπειδὴν ἐν τῷ φωτὶ ἤδη ὁ Πρωτεσίλαος ἦ, καθικό- μενον ἐν τῇ ῥάβδῳ &c.

Y H

hands. Πιστεύω, which is commonly a verb neuter, and signifies *to believe* or *to confide in*, is sometimes used as a verb active with an accusative case and a dative after it, and then signifies *to commit* or *to intrust*. Thus, in Lucian, (Dialog. Jovis & Solis. §. 2. Tom. 1. p. 278. Ed. Reitzii.) ἐκ ἐπίστευον αὐτῷ τὴν ἵλασιν, signifies *non committebam ei mei currus agitationem*. Credo is several times used in the same manner by Cicero.

* ibid. Διὰ τὸ αὐτὸν γινώσκειν πάντας.] *Quia noverat omnes.* The infinitive mood γινώσκειν is here used with the article τὸ and the preposition διὰ, *propter*, in the same manner as the infinitive mood φωνῆσαι, *vocavisse*, has the article before it with the preposition πρὸ, in the words πρὸ τῷ σε Φίλιππον φωνῆσαι, *antequam Philippus te vocaret*, chap. 1. v. 49. See the note on that place.

* v. 25. Οὐ χρεῖαν εἶχεν ἵνα ἔσῃ.] *Non opus ei erat ut &c.* Χρεῖαν εἶχεν, *to have occasion*, is quoted from Plato. Ἴσως γὰρ χρεῖαν ποτ' αὐτῶν ἔξομεν, *Fortasse enim ipsis opus habebimus*. So Diogenes Laertius. L. 2. p. 95. Πόσων ἰγὼ χρεῖαν ἐκ ἔχω; *Quam multis ego opus non habeo!*

* ibid. Περὶ τοῦ ἀνθρώπου.] *De homine.* Τὸ ἀνθρώπου and τῷ ἀνθρώπῳ in this verse signify *man*, that is, *any man*, or *mankind in general*. So in Thucydides, (Lib. 1.) Αἱ διάνοιαι τοῦ ἀνθρώπου, *the thoughts of man*. And in the Epistle of Diocles to Antigonius, (cap. 1.) τὸ σωματίον τοῦ ἀνθρώπου, *the human body*.

C H A P. III.

V. 1. **H**N δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν Ἰουδαίων.] *Erat autem homo quidam ex Phariseis, (nomen ejus erat Nicodemus) vir princeps Judaeorum.* The words Νικόδημος ὄνομα αὐτοῦ are put elliptically (see the Note on the words ὄνομα αὐτοῦ Ἰωάννης, chap. 1. v. 6.) and are inserted in the middle of the sentence, as if they were included in a Parenthesis: The words Ἰσοσα ὄνομα αὐτῇ, *Issa was its name*, are inserted in the same manner in the middle of a sentence, by Dionysius Halicarnassensis: Δείκνται δὲ τις καὶ νῆσος, Ἰσοσα ὄνομα αὐτῇ, λίμνη περιέχουσα. Ant. Rom. Lib. 1. p. 12. *Monstratur autem quaedam etiam insula, (Issa est nomen ejus,) palude circumdata.*

* v. 2. Νυκτός.] *Noctu.* So likewise Xenophon, *Cyrop. L. 4. p. 187. ed. 1747.* Ἀπέρχονται νυκτός. *Noctu discedunt.* Νυκτός is here used elliptically for ἐκ νυκτός, *de nocte*, or διὰ τῆς νυκτός. See Acts 5. 19.

(ibid. Οἶδμεν ὅτι ἀπὸ Θεοῦ ἐλάμβας διδασκαλος.) *Novimus te a Deo venisse doctorem.* Literally, *We know that thou art come a teacher from God.* The like construction of the words ἦκειν ἰκδικῶ, *to come an avenger*, (that is, *to come*

ἢ Ἡ γὰρ ἱταῖρος ἱμοὶ Καπαδόκης, Ἰασίων ὄνομα αὐτοῦ, βραδίως μὲν ἦκον ἐπὶ λόγους φιλοπονία δὲ, ἐπὶ τῆς ἄλλος, ἡδόμενος. Libanius in *Vita sua. p. 5. B.* See the same Author, *Orat. 26. p. 602. B.* where the words Ἠλιόδωρος

ὄνομα αὐτοῦ are inserted in the same manner. So, again, Dionysius Halicarn. Ἐδήλωσε δὲ τὴν ὑπερβολὴν τῆς συμφορᾶς ἡ πόλις ἐπιφανῆς τῶν Οὐλοῦσων, Οὐλίτρα ὄνομα αὐτῇ, μεγάλη τε καὶ πολυάνθρωπος ἦσαί τῷ. Ant. Rom. p. 411.

come as an avenger,) we have in Herodian. Lib. 2. CHAP. III.
 Λέγων ἡκεῖ ἐκδικῶς τῷ Περτίμαχος φόνου. *Dicens se venisse Per-*
tinacis cædis ultorem. So also Lucian. Piscat. §: 21.
 Tom. 1. p. 591. Ed. Reitzii. 'ΕΛΘΕ' μοι κατὰ τῶν ἀλα-
 ζόνων ΣΥΜΜΑΧΟΣ. *Præsidio mihi veni contra insolentes*
homines.^a

v. 3. 'Εὰν μὴ τις γεννηθῇ ἄνωθεν,] *Nisi quis natus fuerit*
denuo. Ἄνωθεν is the same as ἐξ ἀρχῆς, *from the begin-*
ning; and as this latter phrase signifies also *again*,^a a-
new, so ἄνωθεν has the same sense here, and in a passage
 quoted by Bois from the Apostolical Canons.^b Πάλιν
 ἄνωθεν is observed to be used by St. Paul, Gal. 4. 9. as
 it is also by Nicomachus Gerasenus.^c That ἄνωθεν, in
 this text of St. John, should be rendered *again*, (and
 not *from above*, as some would have it) Wolfius rea-
 sonably collects from Nicodemus's answer, v. 4. and
 from the use of the words ἀναγενῆσαι & παλιγγενεσία,
 (1 Pet. 1. 3. Tit. 3. 5.) which express the restoration
 of our corrupt nature by *our being born again*.^d

R 2

v. 8.

^a Κερκυραίοις δὲ τοῖσδε ξυμ-
 μάχοις ὄντι βοηθοὶ ἡλδομεν.
 Thucyd. L. 1. c. 53.

^b Vide H. Steph. Thes.
 L. Gr. in v. Ἄνωθεν. So
 Phlegon de Reb. Mir. c. 1.
 p. 9. lin. 6. ἐξ ἀρχῆς ἐποίητο
 πᾶντος. & πινθήσεται ἐξ ἀρχῆς.
 Ibid. lin. penult.

^c Canon. 47. ap. Bois.
 Collat. Ἐπίσκοπος, ἢ πρεσ-
 βύτερος, τὸν κατ' ἀλήθειαν ἔ-
 χοντα βάπτισμα, ἰὰν ἄνωθεν
 βαπτίσῃ, καθαιριέτω. See also
 Josephus & Stobæus, quoted
 by M. Kypke. It is well
 worth remarking that the
 very phrase of St. John, ἄνω-
 θεν γεννᾶσθαι, has been found,

with the signification of *being*
born again, in Artemidorus,
 L. 1. c. 14. Ἐστὶ τῷ ἔχοντι
 ἔγκυον γυναῖκα, σημαίνει παῖδα
 αὐτῷ γενήσεσθαι ὅμοιον κατὰ
 πάντα· ὅτι γὰρ ἄνωθεν αὐτὸς
 δόξει γεννᾶσθαι.

^d Arithmet. L. 1. p. 33.
 lin. 6, 8. Plato joins πάλιν
 with ἐξ ἀρχῆς. in Hipparcho.
 p. 233. ed. 1534. Ἀλλὰ
 προσέχων ἑμοὶ τὸν νῦν ἀπόκρι-
 ναι, ὡς περ ἂν ἐξ ἀρχῆς πάλιν
 ἡρώτων. Compare Sir R.
 Ellys's Fortuita Sacra. p. 76.

^e The Heathens seem to
 have borrowed the same ex-
 pression from Christianity;
 when

CHAP. III.

v. 8. Τὸ πνεῦμα, &c.] Πνεῦμα in the former part of this verse signifies *the wind*, (as in Aristotle, Topic. 4. 5. Μᾶλλον γὰρ κίνησις αἶρος τὸ πνεῦμα.) and in the latter *the Holy Spirit*.^c

ibid. Τὸ πνεῦμα ὅπου θέλει πνέει] *Ventus ubi vult spirat*. The word θέλω or ἰθέλω is also applied to things inanimate by Heathen Writers. See the instances quoted from Homer, Pindar, Xenophon, and Hippocrates, by Arnaud,

when a person, covered over with blood according to the rites of their Taurobolium and Criobolium, was said to be in *eternum renatus*. See part of an inscription quoted from Gruter, (p. 28.) in Breval's Travels. Vol. 1. p. 240. With regard to the ἁγίου of St. John, a worthy Friend has furnished me with the following judicious remark. "Perhaps it may contribute something to fix its signification in this place to the sense of πάλιν or δεύτερον, to observe that Justin Martyr in his first (but commonly called second) Apology, having evidently in view and referring to this text, uses these words. Καὶ γὰρ ὁ Χριστὸς εἶπεν· Ἄν μὴ ἀναγνῶντες, ὃ μὴ εἰσέλθῃτε εἰς τὴν

" βασιλείαν τῶν ὀρατῶν." p. 116. Ed. Grabe.

^c As πνεῦμα has here two different significations in the same sentence, so have the prepositions ἐν and κατὰ in two passages quoted above in a marginal note on chap. 2. v. 23. So also the word ποίω signifies both *to do* and *to make* in one short sentence of Hippocrates. p. 472. lin. penult. ταῦτα ποίω, ὑγιᾶ ποίσεις. *If you do these things, you make the patient well*. Seneca (as quoted by Magirus, Polymnem. p. 774.) uses the verb *perdo* in a double sense: *Pecuniam perdidī; fortassete illa perdidisset*. Θείρω is used in the same manner, 1 Cor. 3. 17. *Habeo* signifies both *to have* and *to esteem* or *account*, in those lines of Juvenal. 8. 140.

*Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.*

And in a sentence of Artemidorus (L. 2. c. 20.) in which it is affirmed that to dream of cranes and storks in winter portends a storm,

the winter and the storm are expressed by the same word χειμών. Καὶ χειμῶνα ἰπάγουσι χειμῶν δρώμεναι, θέρους δὲ αὐχμῶν. ἔτι

Arnaud, in his *Specimen Animadversionum Criticarum*. CHAP. III.
cap. 30.^f

ibid. Οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.] Literally; *So is every one that is born of the Spirit*. That is, *So it is with every one that is born of the Spirit*. See the latter part of a note above, on the words Ἐγὼ φωνῶ βοῶντος &c. chap. i. v. 23.

v. 10. Ὁ διδάσκαλος] *A master*. The article ὁ, which commonly signifies *the*, is here used indefinitely. The learned Dr. Hutchinson has observed the same use of it in the following passage of Xenophon. *Cyrop. L. 4. p. 221. ed. 1747.* Ὡς τὸ λοιπὸν ἐδὴ βυλόμενος ἂν εὖρις ἔξειδώς τὸν νύκτωρ πορευόμενον. *Quo factum est, ut deinceps ne si cuperes quidem, quenquam noctu abeuntem reperisses.*^g

v. 11. Λέγω σοι, ὅτι ὁ οἶδμεν λαλῶμεν, &c.] *Dico tibi, quod scimus loquimur, &c.* The use of the verb singular λέγω, as here joined with other verbs of the plural number, is somewhat remarkable. Wolfius inclines to their opinion who think that the verbs plural relate to God the Father and to the Holy Spirit, as uniting their testimony with that of Christ. But the many instances, which we find both in verse and prose among the Heathen Writers, of a single person speaking of himself in the singular and plural number at the same time,^h make it doubtful whether the words οἶδμεν & λαλῶμεν relate to any person but Christ himself.

v. 13.

^f Ἐτι δὲ ἐδὴ τὸ ὕδωρ ἰθίλει αὐτὸ μόνον ἄμικτον δν, τρέφειν. Aristot. π. Αἰδής. c. 5. Εἴ σφι ἰδιλήσοι—ἡ χώρα—αὐξάνειται, &c. Herodot. L. 2. c. 14.

^g Ὁ μῦς seems to be used in the same manner for a

mouse by Apollodorus, L. 3. c. 3. §. 1. Γλαῦκος—σὸν μῦν διώκων εἰς μέλιτι πύθον πισῶν ἀπίθανον, &c.

^h Two remarkable instances of that kind are given by Linacre, (de Emend. Struct.

CHAP. III. V. 13. Καὶ ὁδὸς ἀναβιβῆναι &c.] *Et nullus ascendit in cælum, nisi qui descendit de cælo, filius hominis qui est in cælo.*

Struſt. Lat. Serm. L. 6.) one from Ovid, and the other from Cicero. *Noſtros vidisti flentis ocellos.* Ovid. Epist. Cænon. v. 45. *Vel quia totum negotium non est dignum viribus nostris, qui majora onera in republicâ sustinere et possim et solem.* Cic. Ep. ad Fam. L. 2. Ep. 11. Ovid, Metam. L. 1. v. 521. *Opiferque per orbem dicor, et herbarum subiecta potentia nobis.* Martial, in his Epistle to the Reader of his Epigrams, says, *Abſit a jocorum noſtrorum simplicitate malignus interpres, nec epigrammata mea ſcribat.* The following paſſage, in the Arenarius of Archimedes, (p. 5. ed. 1676.) runs much in the ſame form with our Saviour's words: Ἐγὼ δὲ πειρασῶμαι τὸτο δεικνύειν δι' ἀποδείξιν γεωμετρικῶν, αἷς παρακολυθήσας, ὅτι τῶν ὑφ' ἡμῶν κατωμασμέων ἀριθμῶν, καὶ ἰνδιδόμενων ἐν τοῖς ποτὶ Ζεύξιπποι γεγραμμένοις, ὑπερβάλλοντι τινίς, ἢ μόνον τὸν ἀριθμὸν τῷ ψαμμῷ τῷ μέγαθῷ ἔχοντι ἴσοι τῷ γὰρ πεπληρωμένα καθάπερ εἶπαιμι, &c. Add, Ταῦτα οὖν παράσσομαι παραδείξει· οὐκ ὡς ἔχῃ καὶ ἄλλων τινῶν συγγραφέων περὶ τούτων, ἀλλ' ἢ μικρόν τι καὶ αὐτὸς ἐλπίζον συλλήψεται τοῖς λέγειν προαιρημένοις. Οὐ γὰρ μόνον τοῖς ἤδη παραδιδόμενοις γυμνάσασιν ἑτέρα ἅτλα ἐπιζ-

εύρομεν ἀλλὰ καὶ ἐκάστῳ ὅρον ἐπειράσσομεν ἀποδίδειν. Theon, Progymnasm. p. 2. ed. 1626. Ὁ μὲν ἐν Σωκρατικῇς Εὐκλείδους ἐν ταῖς σχολαῖς περιβητότος ἐστιν, ὅτι φωνὴν ἀκυσσας ἀγνώμονα καὶ θηριώδη τῷ ἀδελφῷ πρὸς αὐτὸν εἰπόντος, ἀπολοῖμην εἰ μὴ σὺ τιμωρησαίμην· ἘΓΩ' δὲ (εἶπεν) εἰ μὴ σὺ πείσαιμι παύσασθαι τῆς ὀργῆς, καὶ φιλεῖν ἩΜΑΣ ὡς πρότερον ἐφίλοις. Plutarch. π. Φιλαδελφίας. Πολιτείαν δὲ Φεῦγε μάλιστα πάσων, ἩΜΑΣ ὄρων, ὅς ἦνίκα μακαρίζος εἶναι ἘΔΟΚΟΥΝ πᾶσιν, ἐπὶ τέτοις ἱμαντῶν σύννοδα μάλιστα ἀνωμίνω. Phalarid. Ep. 146. Πολλὴν ἘΘΕΛΜΗΝ φροτίδα, μηδεὶς τότε οφθῆναι δεύτερος, τὴν ἀκρίβειαν τῶν ἐνηησομένων τῆς ἩΜΕΤΕΡΑΣ περὶ τούτο σπουδῆς ἱατρὸς ἐλπίδας (read, with Hœschelius, ἐλπίσας) εἶσθαι γνώρισμα. Marciani Heracl. Peripl. p. 2. Ed. Hudson. Βασιλεὺς Περσίων ἡμῶς μεταπίμπεται, ἐκ εἰδῶς ὅτι λόγος ἡμῶι σοφίης χρυσῷ πλείον δύναιται. Hippocr. Ep. p. 1272. In Herodotus, (L. 1. c. 108.) a person speaking of himself says,—Φυλασόμεθα δὲ ἵς σὺ καὶ ἐς τὸν μισέπαιτα χρόνον μηδὲν ἰξαρμαρτεῖν· ἀλλ' εἰ τοι φίλος τούτο ἔτω γίνεσθαι, χρὴ δὴ τόγῃ ἡμῶν ὑπηρετεῖσθαι ἰπικτηδῶς. I shall close these quotations with a double example of this mixture of

cæli.—Ascendere in cœlum dicitur, says Grotius, (see Poole's Synopsis;) *qui arcana cœli penetrat*. I doubt whether the text referred to, for this use of the phrase, (Prov. 30. 4.) be close enough to the purpose; but there seems to be nothing harsh in such an interpretation of the words ἀναβίβηκεν εἰς τὸν ἑραβόν. Ovid has a like expression, in speaking of the objects which Astronomy exhibits to our contemplation.

CHAP. III.

*Felices animos, quibus hæc cognoscere primis,
Inque domos superas scandere cura fuit.*¹

The

of numbers from Athenæus, yet recommending to the young Student's notice any instance which he may himself find more exactly resembling the form of our Saviour's words. Ἐρωτῶσαντός τε τῷ Διδουσίῳ, τί φαίνεται ἡ κατέκλις πρὸς τὴν χθὺς, ἔφησε παραπλησίαν εἶναι. καί μιν τι γάρ, ἔφησιν, ἀδοξεῖ τήμιρον

χωριθεῖσα ἡμῶν, χθὺς δὲ πασῶν ἢ ἰνδοξοτάτη, δι' ἡμᾶς. αὐτὴ δὲ τήμιρον καὶ ἰνδοξὸς γέγονε διὰ τὴν ἡμετέραν παρουσίαν, χθὺς δὲ ἡδοξεῖ μὴ παρόντος ἡμῶν. L. 12. c. 11.

¹ Fast. i. v. 297. Ptolemy, in the following Epigram, expresses himself to the same purpose.

Οἶδ' ὅτι θνατὸς ἐγὼ, καὶ ἡμέτερος. Ἀλλ' ὅταν ἄσπετον
Μαγεύω πυκινὰς ἀμφιδρόμους ἑλικας,
Οὐκ ἔρ' ἐπιφανέω ποσὶ γαίης, ἀλλὰ παρ' αὐτῇ
Ζητὴ διοτρεφέος πίμπλαμαι ἀμβροσίας.

Anthol. Gr. L. 1.

Myself a mortal, and my life a day,
When Heav'n's wide arch attentive I survey,
While through their destin'd course the starry throng
In mystic maze unnumber'd glide along,
I tread on earth no more; but share with Jove
Th' ambrosial banquet in the realms above.

A happiness of a much higher nature than that which any acquisitions of Science can afford is attributed to Christians (who have their conversation in Heaven, and receive continual communications of the divine influence,)

in a form of expression not unlike to that of Ptolemy, Ephesians 2. 6. *And hath raised us up together, and made us sit together in heavenly places.* Compare Wolfius on that text.

² Ovid.

CHAP. III. The same Author represents Pythagoras as ascending, in mind, to Heaven.

— *Isque, licet cæli regione remotos,
Mente Deos adiit: &, quæ natura negabat
Visibus humanis, oculis ea pectoris hausit.
Cumque animo et vigili perspexerat omnia curâ;
In medium discenda dabat.**—

The supposition that Christ ascended into Heaven, by contemplation, at the same time that he actually was in Heaven,¹ must rest on another supposition, that the former of these circumstances is affirmed of him in respect to his Human Nature, and the latter in respect to his Divine; a distinction which several other texts of Scripture sufficiently justify.^m But, even supposing the

* Ovid. Metam. 15. 62.

¹ What Christ could with the strictest truth affirm of himself, that, in his divine nature, he was in Heaven at the time when he spoke the above words, seems to

be affirmed of Augustus by Horace (with the same impious kind of adulation with which he is elsewhere called by him *præsens Divus*) L. 3. O. 3. v. 9.

*Hâc arte Pollux et vagus Hercules
Inmixtus (al. Enifus) arces attingit igneas:
Quos inter Augustus recumbens
Purpureo bibit ore nectar.*

^m When we are told (Luke 2. 52.) that Jesus increased in wisdom as well as in stature, we necessarily understand the expression as relating to his human faculties; and as an increase of wisdom implies a previous defect of knowledge, and an operation of those faculties distinct from that of his superior nature, we are from hence, I think, most obviously led to account for his not having

foreknown, in his human capacity, the day appointed by God the Father for the manifestation of his justice. Mark 13. 32. That a person in whom the divine and the human nature were united should sometimes be spoken of with a view to the one nature, and sometimes to the other, seems not more strange than that a man, in whom a mortal nature, and an

the words, *No man hath ascended up into Heaven*, to require a literal interpretation, yet the words *εἰ μὴ ὁ υἱὸς τοῦ ἀνθρώπου* would not necessarily imply that Christ had ascended into Heaven. His perpetually residing in Heaven (a circumstance more than equivalent to the ascending thither) would account for the exceptive particles *εἰ μὴ*, according to that lax sense in which they are sometimes used both by Sacred and Profane Writers.^a

CHAP. III.

S

V. 15.

an immortal, are united should sometimes, even in one discourse, have circumstances ascribed to him, which are only applicable to the one, and sometimes such as belong only to the other. Thus, when we say that such a man is *wise*, though we seem to speak of his whole person, we restrain our idea to his

soul: If, at the same time, we say that he is *tall* or *short*, we mean it only of the *body*. By a like freedom of expression, the Physician Agathemer, in a Tetrastich inscribed on one of the Oxford Marbles, (Part. 2. N. 70.) speaks of himself in the first line as lying in the grave, and in the last as being in Elysium.

Κλαύδιος Ἰπτήρ Ἀγαθήμερος ἐνθάδε κείμεναι
— μετ' εὐσεβίων δ' ἱσμεν ἐν Ἠλύσιῳ.

Once Claudius Agathemer, here I lie;
Whose art bade each disease before it flie.
To Me, and Myrtale, my wedded love,
This tomb is rais'd; while endless joys we prove,
Mix'd with the pious train, that range th' Elysian grove.

^a Dr. Doddridge (in a note on St. John 17, 12.) refers to several texts of the New Testament, in which, as he observes, *εἰ μὴ* is not used strictly as an exceptive phrase; but, if it has any thing like that force, it is only to intimate, that what it introduces may, in a less proper sense, be reduced to the number of things mentioned before it. Some of his instances are as follows. Καὶ ἐξεῖδεν αὐταῖς ἰσ

μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, ἕδρῃ πᾶν χλωρὸν, ἕδρῃ πᾶν δένδρον· εἰ μὴ τὰς ἀνθρώπους μό-
νους, οἵτινες &c. Rev. 9. 4. Καὶ ἐμὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν, καὶ ποιεῖν βδέλυγμα, καὶ ψεῦδος· τί μὴ οἱ γεγραμ-
μένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τῷ ἁγίῳ. Rev. 21. 27. Καὶ τὰς ἄρτας τῆς προδέσεως ἔφαγεν, ὅς ἐκ ἐξοῦ ἦν αὐτῷ φαγεῖν, ἕδρῃ τοῖς μετ' αὐτῷ, εἰ μὴ τοῖς ἱε-
ριῦσι μόνοις. Matth. 12. 4.

Dr.

CHAP. III.

V. 15. Ἰσα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, &c.]

Ut quisquis credit in eum, non pereat, &c. The negative οὐ, in like manner, follows πᾶς, Romans 9. 33. Καὶ πᾶς ὁ πιστεύων ἐν αὐτῷ, ἂ καταιχνισθῆται. *Et quisquis credit in eum, pudore non afficietur.* On which place Grotius, as quoted by Mr. Blackwall, observes that an universal word, (as πᾶς,) with a negative following it, stands, in the Hebrew Language, for an universal negative; as if it were, *No one who believes in him shall be ashamed.* Mr. Blackwall observes that a Greek Poet has expressed himself in the same manner: to whose authority we may add that of Plato.^p

v. 16.

Dr. Doddridge applies to his purpose the like use of ex-

cept in a well known passage of Milton.

— God and his Son except,

Created thing nought valued he nor shunn'd.

With what freedom the Hea-then Authors make use of the particles εἰ μὴ will appear from the following examples. Μὴ πρότερον αὐτὸς ἀποπίμπειν, εἰ μὴ πρόδιν αὐτὸν ἀπολάβοιεν. Polyænus. 1. 30. 4. Οὐδὲ γὰρ οἱ ἰατροὶ νομιμάσιν πρότερον τῆς προσφορμένης τροφῆς ἀπολαῦσαι τὸ σῶμα δύνασθαι, εἰ μὴ τὰ ἔμπεδίζοντα ἐν τούτῳ τις ἐκβάλοι. Albini Introd. in Platonis Dial. c. 9. Οὐ γὰρ ἰδὼκει Ἰπποθόῳ αὐταρκῆς εἶναι ληγεῖν κατ' ἄνδρα, εἰ μὴ καὶ κόμῃς καὶ πέλῃσιν ἐπιβάλοι. Xeno-

phon Ephes. L. 5. p. 66. Εὐμηλος Λαρισσαῖος ἐπάγει τὰ σκίλια, καὶ χεῖρας, καὶ γνάθους. Καὶ ἐκ ἡδονῆς ὅτι ἐκλείπειν, ὅτε ξυγκάμπῃ, ἢ (potius εἰ) μὴ ἕτερος ξυγκάμπῃ καὶ ἐκλείπει. ὅτι τὰς γνάθους διαίρειν, εἰ μὴ ἕτερος διαίρει. Hippocr. p. 1149. A. The particles ἀλλ' ἢ, which also signify *nisi*, are used in much the same manner by Diogenes Laertius as except by Milton in the above-cited passage. Μηδὲνα γὰρ εἶναι σοφὸν ἀνθρώπων, ἀλλ' ἢ θεῶν. Diog. Laert. Proœm. p. 9. * Theognis. v. 177.

Πᾶς γὰρ ἀνὴρ πᾶν διδμημένος ὅτι τι εἰπῇ,
οὐδ' ἔρξαι δύναται.

See Blackwall, Sacr. Class. vol. 2. p. 6.

^p Πρότερον ἔν, ἔφη, πάντας τὸς ἔμπροδιν λόγους ἐκ ἀποδῆ-

χιδε, ἢ τὸς μὲν, τὸς δ' ἔ; Plato, Phædon. c. 41. See Dr. Forster's first Index to Plato's

* v. 16. "Ὡς — ἰδωκεῖν] *Ut dederit.* "Ὡς, which is CHAP. III. observed to be more commonly joined with an infinitive mood, is here followed by an indicative, as it is also in several Heathen Writers. See Grotius on Gal. 2. 13.⁴

v. 17. "ἵνα κρίνῃ τὸν κόσμον,] *Ut damnet mundum.* Compare the next verse. Henry Stephens, in his Thesaurus, produces no other authority for the use of κρίνειν, in the sense of κατακρίνειν, *to condemn*, than that of the New Testament. Schmidius quotes Demosthenes as thus using the word. Κακῶργον μὲν γάρ ἐστι, κριθὲντα ἀποθανεῖν. "Ὡς μέλλουσα κριθῆσεσθαι is also translated, *damnationem metuens*, in Herodian. Lib. 1. See Scheidius's Index to that Author. But whether the word necessarily signifies condemnation, in either of these instances, may perhaps be disputed.

v. 20. "ἵνα μὴ ἰλεγχθῇ τὰ ἔργα αὐτῶν.] English Version: *Lest his deeds should be reproved.* I rather, with Wolfius, approve of Elsner's Translation; *Ne manifesta fiant opera ejus.* Elsner quotes from Artemidorus (L. 1. c. 68.) τὰ κρυπτὰ ἐλέγχει, *occulta manifestat*, and refers to Aristophanes, Philostratus, and Josephus, for the like use of the verb ἐλέγχει: to which I shall only add, that,

S 2

as

Plato's Dialogues, in the word Πᾶς. So also Sallustius, de Diis & Mundo, c. 12. Πᾶν γὰρ σῶμα καθ' ἑαυτὸ κακίαν ἔκ ἔχει.

⁴ Ὑμῖς τὴν παρρησίαν ἐπὶ μὲν τῶν ἄλλων ἔτω κοινὴν οἶσθε διὸν εἶναι πᾶσι τοῖς ἐν τῇ πόλει, ὥς τε καὶ τοῖς ξένοις καὶ τοῖς δούλοις αὐτῆς μεταδιδύκατε. Demosth. in Philipp. 3. p. 66. ed. 1532. Herodotus

uses both the indicative mood and the infinitive with ὥς in the following passage. Μιμηχάνηται δὲ ἔτω τὸ τυῖχος ὥς τε ὁ ἑτέρος τῷ ἑτέρῳ κύκλος τοῖσι προμαχεῖσιν μένοισι ἐστὶ ὑψηλότερος. τὸ μὲν τι καὶ τὸ χωρίον συμμαχείῃ, κολωνὸς ἴδον, ὥς τε τοιῦτο εἶναι. L. 1. c. 98. Conf. Dionys. Hal. Ant. Rom. L. 1. p. 48. lin. 21. ed. Hudson. ¹ Quæ-

CHAP. III. as the *light* is here said ἐλέγχειν, so the *sun* is in one of Secundus's Sentences (p. 636. ed. 1688.) called κοσμικὸς ἔλεγχος, as making manifest every thing in the world.

v. 21. Ὁ δὲ ποιῶν τὴν ἀλήθειαν,] *Qui verò facit veritatem.* St. John here translates our Saviour's words by a phrase which the Authors of the Septuagint use in their translation of Isaiah 26. 10. Ἀλήθειαν ἐμὴ ποιήσῃ. Compare Nehemiah 9. 33. As λέγειν τὴν ἀλήθειαν, *veritatem dicere*, is the same as *dicere id quod verum est*, (see St. John, chap. 8. v. 45. and the Note there.) so ποιῶν τὴν ἀλήθειαν signifies, *facere id quod verum est*; that is, *id quod justum est*: For in that sense the word *verus* is often used by Latin Writers.[†] Nor is the like use of the Greek word ἀλήθεια without example.[‡] Mr. Wollaston[†] quotes from Aristotle, ἀληθεύειν ὁμοίως ἐν λό-

γοίς

[†] *Quæcunque est fortuna, mea est: Me verius unum
Pro vobis fœdus luere, et discernere ferro.*

Virgil. *Æneid.* 12. 694.

Horace is quoted to the same purpose. 7 *Epist. Lib.* 1. v. 98.

Metiri se quemque suo modulo ac pede, verum est.

J. Fr. Gronovius, in his Notes on Seneca, de *Ira*, Lib. 2. brings several instances from Cicero of *veritas* used for *justitia*. See also his Notes on Tacitus, *Annal.* 1. 75. Vavassor, de *Vi et Ufu quorundam Verb.* in v. *verum*,
veritas. and Davies on Cicero, *Academ. L.* 2. c. 6. p. 91. Ἀτρεκέις, *verum*, is used in the same sense by Eusebius, a Writer quoted by Stobæus, *Serm.* 24. p. 191.
[‡] Hesiod. *Op. & D.* v. 768.

Εὖτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν.

Grævius, in his *Lectiones Hesiodæ*, cap. 6, and Caubaon, in his *Lectiones Theocriteæ*, cap. 10, quote the following remark from Priscian: *Justum pro vero et verum pro justo frequenter tam nos quam Attici ponimus.*
 5th. Mr. Wollaston quotes also from Aristotle ἐν βίῳ ἀληθεύειν, referring perhaps to that Author's *Eth. Nicom.* 4. 7. where Mr. Blackwall finds ὅς ἂν — καὶ ἐν λόγῳ καὶ ἐν βίῳ ἀληθεύη, *who practises truth both in speech and in life.*

[†] *Rel. of Nature.* p. 13. ed.

" The

γῶν καὶ πράξεσιν, to preserve truth alike both in words and in actions; to which phrase he opposes that of St. John in the Revelation (chap. 22. v. 15.) ποιῶν ψεῦδος, *mendacium facere*, and the following sentence of Plato. Ψεῦδος μηδεὶς μηδὲν — μήτε λόγῳ μήτε ἔργῳ πράξει. *Nemo mendacium aut verbo aut re faciat.*

CHAP. III.

* *ibid.* ἵνα φανερωθῇ αὐτῷ τὰ ἔργα, ὅτι ἐν Θεῷ εἰσιν ἐργασμένα.] *Ut manifestentur ejus opera, quòd in Deo facta sint*; that is, *ut manifestum sit ejus opera in Deo fieri, or facta esse.* The like construction occurs in Ælian's *Varia Historia*, Lib. 10. cap. 15. Ἀποθανὼν γὰρ ἰγνώθη ὁ παῖς Λυσιμάχῳ ὅτι πένης ἦν. *Quum enim mortuus esset filius Lysimachi, cognitus est quòd pauper fuerat*; that is, *cognitum est eum pauperem fuisse.*^u

ibid. Ὅτι ἐν Θεῷ εἰσιν ἐργασμένα.] As Christians themselves are said to be *in God*, (see John 4, 15, 16.) so, in consequence of their spiritual union with Him, their works may be said to be done *in God*; that is, (as the words ἐν Θεῷ may well be understood to imply,) under his influence and direction. As the phrase ἐν Θεῷ is here taken from the Hebrew, so the extent of its signification rather perhaps corresponds to the use of the Hebrew preposition ב, (*Be,*) *in*, than to that of ἐν, as it occurs in Heathen Writers: yet These have expressions not very unlike ἐν Θεῷ, when in speaking of things done *favente Deo*, or *volente Deo*, they say σὺν Θεῷ,^w or κατὰ

^u The like construction occurs in Aristotle, in Thucydides, and in Terence. Ἄλλ' ἵνα μὴ λανθάνωσιν ἡμᾶς, τίνες αὐτῶν τυγχάνουσιν ἔσσαι αἱ διαφοραί. Aristot. Topic. 1. 11. Καὶ δὴλη ἡ οἰκοδομία ἔστι καὶ ἰὺν εἶναι ὅτι κατὰ σπῆδον ἐγέμετο. Thucyd. 1. 93. *Quid*

credas? Quasi non tibi renunciata sint hæc sic fore. Terent. Andr. 3. 2. 19. Compare Hoogeveen on Vigerus, de Idiotism. L. Gr. 3. 4. 6.

^w Concerning the phrase σὺν Θεῷ, see H. Stephens's Thesaurus L. Gr. in v. Θεός, Tom,

CHAP. III. κατὰ Θεῶν.* Nor does the liberty taken by the Apostle in this use of *in* seem greater than that which Euripides assumes in the following sentence. Alcest. v. 280.

Ἐν σοὶ δ' ἰσμῖν, καὶ ζῆν καὶ μὴ.

We are in Thee, (that is, in thy power,) to live or not.
Pindar says, speaking to Jupiter,

—— Πᾶν δὲ τέλος

Ἐν τῷ ἔργῳ. — Nern. 10. 54.

Omnis successus

Operum in te est.

And to the same purpose,

Νῦν δ' ἔλπομαι μὲν ἐν Θεῷ γε μὰρ

Τέλος. — Olymp. 13. 147.

Nunc autem spero quidem: verum in Deo eventus.

V. 22.

Tom. 1. p. 1521. Budæus's ed. 1556. and Palaiet on Comment. L. Gr. p. 1396. Acts 7. 20.

Ἐν τῷ Θεῷ πᾶς καὶ γελᾷ κηδύρεται.

Soph. Aj. v. 384.

Οὐκ ἀθνή, *non sine Deo*, is a phrase used by Homer. Od. 18. 352.

Οὐκ ἀθνή ὅδ' ἀνὴρ Ὀδυσσεύς ἐς δόμον ἵκει.

Non sine Dis animosus infans. Antoninus Liberalis, (Metam. cap. 13.) speaking of a person whose body could not be found by those

who would have buried it, says, ἀλλὰ τῷτο μὲν ἠφανίσθη κατὰ Θεὸν, *sed id Deus de medio sustulerat.*

* Κατὰ Θεῶν is quoted from Plato by Budæus (Comment. L. Gr. p. 1366.) and explained, *instinctu divino, di-*

† Εἰ ἔτεον Φινεύς γε Θεῷ ἐν Κυπρίδι νόστον Πίφραδαν ἴσσεσθαι. — Apollon. Arg. L. 3. v. 549.

Siquidem verè Phineus in Deâ Venere reditum

Fore prædixit. —

Compare L. 2. v. 425, 426. Eustathius, in a part of his Comment on Dionysius, first published in Fabricius's Bibliotheca Latina, and from thence in Thwaites's excel-

lent edition of Dionysius, gives us the following Inscription (at v. 916.) as set up by the Antiochians, after a violent earthquake, ΟΙ ΖΗΣΑΝ-

v. 22. Εἰς τὴν Ἰερουσαλὴμ γῆν.] The addition of γῆ inclines De Dieu to suppose that Ἰερουσαλὴμ is an adjective, and may be rendered *Judaicam*: But there is no necessity for this supposition, as Elsner has found γῆ added to a substantive in Arrian, Exped. L. 5. c. 1. ἐν τῇ Αἰγύπτῳ γῆ. The like redundancy of the word *terra* is found in Latin Writers. Thus Varro, (de Re Rust. L. 1. c. 9.) as quoted by Maius, has *terram Italianam*. See also Davies's Notes on Cæsar, de B. G. L. 1. c. 30. Both Maius (Obf. S. L. 2. p. 138.) and Davies quote several instances of the same kind, such as *terra Græcia*, *terra Sicilia*, and *terra Gallia*, from Gellius. Compare Drakenborch on Silius Italicus 16. 180. In order to account for Christ's being said, in this text of St. John, to have come εἰς τὴν Ἰερουσαλὴμ γῆν, when he was already in Jerusalem, which was a part of Judæa, Wolfius supposes, with the generality of Commentators, that γῆ here stands opposed to the metropolis, and signifies the country, as χώρα does; which in like manner is opposed to Ἱεροσόλυμα, chap. 11. 55. Elsner refers us to a passage in Ælian, Var. Hist. 1. 31. where (according to an interpretation which Perizonius thinks defensible,) the Persian King, though residing in Persia, is said, when he took a journey from his chief city

into

ZHEANTEE ANEESTHEAN
EN ΘΕΩ ΣΩΤΗΡΙ. One might be apt to think this passage very applicable to our purpose: But the learned M. Cuper, in part of a letter subjoined to M. Reimarus's Life of Fabricius, (p. 234.) professes not to know the meaning of the words ἐν Θεῷ in that Inscription, and finds the same Inscription thus represented in Ma-

lela, p. 359. Οἱ σωθέντες ἀνέστησαν διὰ Σωτῆρι. And Fabricius himself, in a later edition of his Bibliotheca Latina, (I know not whether from his own conjecture, or from a second inspection of his manuscript,) gives us the Inscription thus: Οἱ ζήσαντες ἀνέστησαν ἐν Θεῷ Σωτῆρι. I dare not therefore lay much stress on this authority.

* In

CHAP. III. into the country, λαύνειν εἰς Πέρσας, *proficisci in Persas*. Theognis distinguishes γῆ and αἶψα, v. 866.

Αἰχμητὴς γὰρ ἀνὴρ γῆν τε καὶ αἶψα σάοι.

And, in Arrian's Expedition of Alexander, (L. 2. c. 1. p. 105. ed. Raphelii.) the inhabitants of Mitylene, when besieged, are described as γῆς εἰργόμενοι, *terra prohibiti*; as the Bazirians are said, in the same History, (L. 4. c. 27. p. 327.) χώρας εἰργιδαι, that is, as Raphellius, in a note on the former of those passages, explains the phrase, to have been prevented from making excursions out of the city into the country.

* v. 23. Ἐν Αἰνῶν] *In Ænone*. The word Αἰνῶν, being a Hebrew name, is here undeclinable. See the note on τῷ Ἰσραὴλ, chap. 1. v. 31.

* *ibid.* Καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.] *Et veniebant homines et baptizabantur*. Concerning the ellipsis of the word ἄνθρωποι, *homines*, see the note on ὅταν μεθυδῶσι, chap. 2. v. 10.

v. 25. Ἐγένετο ἔν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννη Ἑστ.] Raphellius translates these words thus: *Orta est [igitur] quaestio a discipulis Johannis*; so as to imply that the Disciples of John the Baptist began the dispute there mentioned. Thus Herodotus (quoted by the same learned Critic) Lib. 5. p. 336. F. ΖΗΤΗΣΙΣ τῶν ἀνδρῶν τούτων μεγάλη ἔκ τῶν Περσέων ἔγενετο. *Magna horum virorum inquisitio a Persis fiebat*. And Arrian, Exped. Alex. 2, 11, 4. Ἐκ πάντων ἡ φυγὴ ἐγίγνετο, *omnes fugiebant*. To which may be added from Dionysius Hal. Ant. Rom. L. 8. p. 533. l. 18. ΖΗΤΗΣΙΣ δὲ μετὰ τούτο πολλὴ ἔκ πάντων ἔγενετο. *Postea facta est ab omnibus magna inquisitio*.^z

* v. 27.

^z In the passages here quoted from Arrian and Dionysius Halicarnassensis the words

* v. 27. Οὐ δύναται ἄνθρωπος λαμβάνειν ἕδν &c.] *Homo non potest recipere quidquam &c.* It may be proper to observe here once for all (what the young reader will have continual occasion to remember) that two negatives, such as *οὐ*, *non*, and *ἕδν*, *nihil*, in the Greek Language, do not make an affirmative, but give a negative sense to the sentence in which they are found; and indeed three negatives, and even four, are sometimes so joined in one sentence. Demosthenes: 'ΟΤΙ Φάσκειντα ποιήσειν 'ΟΥΔΕΝ 'ΟΥΔ' αὐτόν. Orat. 4. in Philipp. Plato, Parm. prope finem, (cited by Hoogeveen on Vigerus de Idiotismis Gr. p. 351. ed. 2.) 'Οτι τ' ἄλλα τῶν μὴ ὄντων 'ΟΥΔΕΝΙ 'ΟΥΔΑΜΗ' 'ΟΥΔΑΜΩΣ 'ΟΥΔΕΜΙΑΝ κοινω-
νίαν ἔχει. Quoniam alia cum eorum, quæ non sunt, aliquo nullibi ullo modo aliquod commercium habent. The Latin Language admits of the same form.

— Neque tu haud dicas tibi non prædictum.

Terent. Andr. i. 2. 35.

v. 28. 'ΑΛΛ' 'ΟΤΙ ἀπειθαλμένος εἰμι &c.] *Sed missus sum &c.* 'Οτι seems redundant; and, as it stands here in the middle of the sentence, the redundancy is somewhat different from that pleonasm which has already been observed in this word, in other places of this Gospel. See the Notes on Chap. i. v. 20, 32.*

T

* v. 29.

words ἐκ πάντων, signifying that the action spoken of was done by *all*, exclude the supposition of any such ellipsis of the word *τισὶν*, *quibusdam*, as Grotius and others suppose in the words of St. John. See M. Kypke's Observ. S.

* The use of ὅτι in the following passage of Porphyry approaches more nearly to the use of it in this

text of St. John. Σημαίνων δι' αὐτῆς, ὡς ἐκ ἐξ αὐτομα-
τισμῆ τοῦ ὅλον τῆτο, καὶ τύχης
ἀλόγου ἔργον γέγονεν· ἀλλ' 'ΟΤΙ
φύσεως νοερᾶς καὶ σοφίης ἀπο-
τέλεσμα, &c. De Antro N.
p. 270. Significans eā ipsā,
universum hoc non motus te-
merarii nec fortuiti casus opus
esse; sed naturæ intellectualis
et sapientiæ absolutissimum ar-
tificium, &c.

^b Plato,

CHAP. III.

* v. 29. *Ο ἘΣΤΗΚΩΣ καὶ ἀκούων αὐτῆς,] *Qui stat et audit eum.* As the preterperfect tense ἔστηκα is rightly translated *sto*, in the present tense, (see the Note on the words Μίσος δὲ ὑμῶν ἔστηκεν &c. chap. I. v. 26.) so the participle of the preterperfect tense ἔστηκώς signifies the present time, and is therefore properly joined with the participle of the present tense, ἀκούων.

ibid. Χαρᾷ χαίρει] *Gaudio gaudet.* A pleonasm. So φυγῇ φεύγω, *fugā fugio*, in the following passage of Libanius: Καὶ μὴν τῶν γε ἐργαστηρίων, ὅσα μὲν ἄκμονα καὶ σφύραν ἔχει, — φυγῇ φεύγω, &c. Liban. Declam. 6. p. 302. B. *And whatever shops have the anvil and the hammer, I industriously shun; &c.*^b

* ibid. Πηπλήρωται] *Impletum est; is completed or rendered perfect.*

v. 30. Ἐκείνον δι᾽ ἈΥΞΑΝΕΙΝ, &c.] *Illum oportet crescere.* The verb αὐξάνω, though it is commonly a verb active, signifying *to augment, to enlarge*, is several times in the New Testament used as a verb neuter or passive, and

^b Plato, Sympof. p. 184. lin. 37. ed. 1534. Φεύγων φυγῇ τὸ γῆρας. Idem, Ἐπινομ. p. 635. Ἡ δὲ φυγῇ φεύγει &c. The pleonasm seems here to have the same emphasis as in two astronomical terms, ταπείνωμα ταπεινῶδαι, *humiliter deprimi*, and ὑψος ὑψῶδαι, *alte attolli*, preserved by Cleomedes. Καὶ ὁπότε μὲν ἀπὸ τῆς βορέως ὡς ἐπὶ τὸν διὰ μέσων φέροντο [οἱ πλάνητες] λέγονται ὑψος ταπεινῶδαι· ὁπότε δὲ τὸν διὰ μέσων διελθόντες τῷ νοτίῳ προχωροῦν, λέγονται ταπείνωμα ταπεινῶδαι· ἀνατρέ-

χοντες δὲ πάλιν ἐπὶ τὸν διὰ μέσων, ταπείνωμα ὑψῶδαι λέγονται· ἰσπεὶ δὲ ἀμείψαντες τὸν διὰ μέσων, τῷ βορείῳ προσπιλάζουσιν, ὑψος ὑψῶδαι. L. 1. c. 4. p. 19. Πόνος πονήσει, *dolores dolebit*, occurs in Hippocrates, Καὶ γὰρ πόνος πονήσει καὶ &c. p. 12. lin. 53. And the phrase ὁμιλίῃ ὁμιλείν is quoted from the same Author (Lib. de Art.) in Foesius's Œconomia. in v. Ὅμιλείν. Καὶ ἐκ ἀρκείας μόνον λόγῳ εἰδέναι τὴν τέχνην ταύτην, ἀλλὰ καὶ ὁμιλίῃ ὁμιλείν. *Ac neque satis*

and signifies *to grow, to be increased.*^c And thus the word is plainly used in the following passage of Aristotle: Εἰ γὰρ τὸ αὐξανόμενον ὅτως σφαιροειδὲς, αὐξάνει δ' ἡ σελήνη, φανερόν ὅτι σφαιροειδὲς. Aristot. Analyt. poster. Lib. I. p. 216. lin. 27. ed. Sylburg. As αὐξάνω is thus used for αὐξάνομαι, so the Latin verb *augeo* is observed to be

satis est hanc artem tantum ratione nosse, sed et in usum exercitatione traducenda est.

^c Αὐξάνω, used as a verb neuter or passive, is one of the words noted as exceptionable in the *Solacista* of Lucian. p. 734. ed. 1687. Grævius seems not to have recollected the passage which I have quoted from Aristotle, when (in his Notes on Lucian) he mentions that Author, as one of the more elegant Writers in whom the word αὐξάνω is not so used. Alberti (on Matth. 16. 28.) quotes *ἡύξησεν ἡ πλάνη* from Clemens Alexandrinus, as an instance of αὐξάνω thus applied by that ancient Christian Writer; and the same learned Critic would, I doubt not, have thought the following passage, which I have in a former work cited from Diodorus Siculus, (Lib. 4.) equally to the purpose. Τὰ μὲν ἄλλα τιμῆν ΑΥΞΗΣΑΝΤΑ ταῖς δόξαις, πολλάκις διὰ περιφάσεις τινὰς τιταπύονται. &c. as is also this of Ap-
pian. de B. Punic. p. 32. A. Ἡμῖν δὲ τὸ φυλάσσειν αὐτὰς ἐς τὸ μὴ πάλιν ΑΥΞΗΣΑΙ, τῷ νῦν ἀνελεῖν εὐχερέστερόν ἐστι. But

it is possible that the first aorist ἡύξησα, in all these passages, may belong to the verb αὐξέω, which, as Alberti observes, is noted by the Scholiast on Sophocles, Trachin. v. 117, to be used for αὐξομαι, as it is also Ephes. 2. 21. So, expressly, Thomas Magister, p. 126. ed. 1757. Αὕξει, ἀντὶ τοῦ αὕξειται. Ἀριστοειδὲς ἐν τῷ εἰς Ῥώμην. ἀλλὰ καὶ εἰκότως ἡύξησεν ἡ ἀρχή. And therefore, though Alberti admits of the phrase produced from Aristides by Thomas Magister, as an instance of αὐξάνω used passively or neutrally, yet I lay much more stress on the authority of Aristotle, and on that of Apollodorus, Lib. 1. c. 7. §. 4. p. 25. ed. Gale. where we read, Οὗτοι κατ' ἐπισυλὸν ἡύξανον πλάτος μὲν πήχυαίον, μῆκος δὲ ὀργυαῖον. *Hi quotannis latitudine cubitum, longitudine vero ulnam, credebant.* I find also ἡύξανι δ' ὁ παῖς, *crevit puer*, in Conon's 44th Narration, p. 290. ed. Gale. But whether the word ἡύξανι comes originally from Conon himself, or from his learned Excerptor Photius, I cannot determine.

CHAP. III. sometimes used for *cresco*.^d The *increase* which John the Baptist speaks of is an increase of authority and fame, together with a larger accession of Disciples: That *burning and shining Light* (as the Baptist is called Chap. 5. v. 35.) is here therefore represented as in the same situation with the morning star; which foretells the approach of the sun, but abates of its own lustre in proportion as that of the sun advances.

v. 31. Ἐπάνω πάντων ἵσται] *Supra omnes est*. So Longinus, §. 36. Ὅμως πάντες εἰσὶν ἑπάνω τῷ θνητῷ. *Omnes tamen supra id sunt, quod mortale est*.

ibid. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἵσται,] *Qui e terra est, e terra est*. Euripides has a sentence something like this,

— Ἀνθρώποις δ' αἰὲν

Ὁ μὲν πονηρὸς ἐδὲν ἄλλο πλὴν κακός,

Ὁ δ' ἐὼλός ἐὼλός. —

Hecub. v. 595.

Inter homines verò semper malus nihil aliud est quam malus, bonus autem bonus. Nor is the following repetition in a Frag-

^d The following instances of *augeo* used as a neuter-passive are quoted from Cato and Sallust. *Conuenæ complures accessitavere; eo res eorum auxit*. Cato ap. Gellium 18. 12. *Ignoscendo populi Romani magnitudinem auxisse*. Sallust. in *Fragm.* c. 8. Conf. Vechneri *Hellenolox.* L. 1. c. 6. p. 35. ap. J. Alberti.

^e Raphelius observes that Herodotus uses the word αὐξάνειν in like manner, in expressing an increase of strength and power. Demosthenes in *Philipp.* 4. Ὑπὲρ δὲ τῷ ἐπὶ ταῖς θύραις ἐγγὺς ὤ-

τωσὶ ἐν μίση τῇ Ἑλλάδι αὐξανομένης ληστῶ τῶν Ἑλλήνων, &c. Ἐλαττωῖσθαι, the word opposed to αὐξάνειν by St. John, and expressing a diminution of authority and honour, is quoted, in the same sense, by Krebsius, in his *Observ. in N. T. e Josepho*. The passage to which he refers relates to Joab, who was apprehensive that the honours bestowed by David on Abner might impair his own dignity. Δείσας μὴ τὸν μὲν ἐν τιμῇ καὶ τῇ πρώτῃ ποιήσεται τάξει, — αὐτὸς δ' ἐλαττωθῇ καὶ τῆς στρατηγίας ἀφαιρεθῇ. Joseph. *Ant.* 7. 1. 1.

a Fragment of Philemon (preserved by Stobæus, Serm. 60. p. 384.) much unlike. CHAP. III.

Κἂν δούλος ᾦν (al. ᾦ) τις, ἐθεῖν (al. ἐδῖν) ἥτις, δισπότης,

Ἄνθρωπος ὅτός ἐστιν, ἂν (al. ἰάν) ἄνθρωπος ᾦ.

Etsi quis servus sit, nihilominus, o here, homo est, si homo sit.

v. 32. Καὶ τὴν μαρτυρίαν αὐτῷ ἐδοῖς λαμβάνει.] *Et testimonium ejus nemo accipit.* As πάντες is sometimes used in a restrained sense, and answers to *plerique omnes* in Latin, so the universal negative ἐδοῖς here signifies a few, scarce any; as it does also in Heathen Writers.^f

v. 33.

^f Some instances of πᾶς thus restrictively used will be quoted in a note on the words ὅτι πάντα ἤδη τετέλεσται, chap. 19. v. 28. Vossius (Inst. Or. part. 2. L. 4. cap. 8. §. 6.) quotes Aristotle, as expressly observing, in his Poetics, that πάντες may be used for πολλοὶ, *multi*. Τὸ γὰρ πάντες, (says he,) ἀντὶ τῷ πολλοῖ, κατὰ μεταφορὰν εἴρηται· τὸ γὰρ πᾶν πολὺ τι. The following examples will shew that the Greek Writers assume a degree of liberty in the application of this word, which our Language will by no means admit of. Πάντας τε ἀπέκτεινεν, ὀλίγους δὲ καὶ ζώντας ἔλαβε. Xenophon Ephes. L. 2. p. 36. Καὶ πάντες ὑπὸ τῶν στρατιωτῶν φονεύονται· εἰσὶ δὲ οἱ καὶ ζῶντες ἐλήφθησαν. Idem, L. 5. p. 67. Τὸς δὲ

ἄρρενας κοινῇ πάντας Ἀπόλλων ἀπέκτεινεν. Ἐσώθη δὲ τῶν μὲν ἄρρένων Ἀμφίων. Apollodorus, L. 3. c. 5. §. 6. These, with other passages of the same kind, are collected by a learned Critic in the Miscell. Observ. Amst. Vol. 10. Tom. 1. p. 354, 355. To which may be added from Ælian's *Varia Historia*, Ἀπίδοτο τὸς ἰλιουθίους πάντας πλὴν ἱερῶν. Ἀφῆκε δὲ τῆς πράσεως καὶ τὸς τῷ πατρὸς ζῆνους. L. 13. c. 7. where, though it is said at first that the Priests only were exempted from slavery, yet, presently after, others are mentioned as exempted likewise. So, in the following verses of Quintus Smyrnæus, though it is first said that all were persuaded except Neoptolemus, it is immediately added that Philoctetes also dissented.

Ὡς φάτο· τῷ δ' ἄρα πάντες ἀριστερὴς πεπείθοντο,
Νέσφι Νεοπόλεμοιο δαΐφρονος· ἐδὲ μὲν ἰδὼν
Πειθῆ φιλοκλήταο νόον, κρατερὰ φρονέοντος.

Lib. 12. v. 81.

v. 33. Ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν.] Beza's Translation: *Is obsignavit Deum veracem esse.* Σφραγίζω signifies, to set a seal upon any thing: And, as a seal set to any declaration is a testimony of the truth of it, ἐσφράγισεν, *bath sealed*, seems, in this place, a concise expression for *quasi sigillo confirmavit, bath attested as by a seal.* It is as if this verb included another verb within it, *obsignavit* being put for *obsignando affirmavit.*^s A like conciseness

The two passages last cited may perhaps be usefully compared with St. Paul's words, 1 Cor. i. 14, 15, 16. where the Apostle first says that he had baptized none of the Corinthians except Crispus and Gaius, yet soon after excepts also the house of Stephanas. Εὐχαριστῶ τῷ Θεῷ ὅτι ὑδὲνα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. Ἐβάπτισα δὲ καὶ τὸν Στεφανῶ οἶκον &c. In this text we see ὑδὲις used in a limited sense, as it is in St. John: And a passage of Antoninus Liberalis, with which I shall close this Note, will exhibit both that word and πάντες under a like limitation. Οὗτος ἐπιθύμησι τῷ Διὶ εἶχειν ἀρχήν, καὶ αὐτὸν ἐπιρχόμενον ΟΥΔΕΙΣ ὑπέμεινε τῶν Θεῶν, ἀλλὰ δέισαντες ἐφυγον ΠΑΝΤΕΣ εἰς τὴν Αἴγυπτον· Ἀθηναῖ δὲ καὶ Ζεὺς ὑπελείφθησαν μόνοι. *Metam. cap. 28.*

^s Thus Heraclitus, Alleg. Hom. 427. *Nor would Apollo's anger have raged without*

reason against the mules and dogs, ὡς τὸ Θρακικὸν ἀνδράποδον Ὅμηρον κατεξάνισται. As the Thracian Slave (Zoilus) objects to Homer. The word κατεξάνισται, insurgo, seems here put for κατεξάνισαμην· λέγω, insurgens dico. In the Epistle of Lysis to Hipparchus (p. 738. ed. Gale.) ἐπισκιαζεσαι, overshadowing, signifies by overshadowing to prevent. Πικναὶ γὰρ καὶ βαθεῖαι λόχμαι περὶ τὰς φρένας καὶ τὴν καρδίαν ἐμπεφύκασιν τῶν μὴ καθαρῶς ὀργισμένων, πᾶν τὸ ἄμερον καὶ πρᾶον καὶ λογιστικὸν ἐπισκιαζεσαι προφανῆμεν αὐξηθῆναι. Libanius uses the participle τρέμοντες with a like conciseness. Καὶ ἡμεῖς ἐκαθήμεθα τρέμοντες· τί ποτ' ἄρα ἤξεσι φέροντες. Declam. 43. p. 901. D. The following passage of Diodorus Siculus, in which there is an ellipsis before ὅτι, is quoted by Mr. Palaiet, on St. Matthew 2. 23. Ἄμα κήρυκος συνακολουθεῖντος ὅτι τὸν ἄνδρα Διονύσιος τιμωρεῖται παρηλλαγμένως. Lib. 14. p. 726. Simul

conciseness is perhaps to be attributed to the word CHAP. III.
 θαυμάζουσι, *mirantur*, in the following passage of Theo-
 phrastus. Καθάπερ καὶ ἡ Μαγνήτις αὐτὴ λίθος· ἡ καὶ ἔφα
 περιτλὸν ἔχουσα, καὶ ὥς γε δὴ τινες θαυμάζουσι, τὴν ὁμοίωσιν τῇ
 ἀργυρῷ μηδαμῶς ἔσαν συγενῇ. Theophrast. de Lapidibus.
As also the magnet; which has in appearance something
valuable in it, and as some wonder (or wondring observe)
a resemblance to silver, though not at all akin to it. We
 may therefore thus paraphrase St. John's words. "He
 " that hath received his testimony, hath said in his
 " heart that God is true;" or, "hath in his heart
 " subscribed to the truth of God's promises and decla-
 " rations." On the contrary, he who believes not
 God is said to *make him a liar*, 1 John 5. 10. The suf-
 ficiently common expression, to *say in the heart*, or to
 say

Simul præcone comitante [et dicente] quod istum hominem
Dionysius supplicio insolenti af-
ficiebat. Gataker (Advers.
 Misc. cap. 31.) brings instan-
 ces of several verbs ellipti-
 cally used; among which are
 σώζω and διασώζω, *to save*,
 for *to bring safe*, as διασώζειν
 πρὸς Φήλικα signifies *to bring*
safe to Felix, Acts 23. 24. on
 which place see Raphelius;
 who quotes Polybius and Di-
 ogenes Laertius for the same
 use of διασώζω, and adds from
 Xenophon, Hist. Gr. L. 1.
 ἰάλωσαν εἰς Ἀθήνας, which
 may be literally rendered,
 with a like ellipsis, in En-
 glish, *they were taken to A-*
thens: that is, they were ta-
 ken and carried to Athens.
 Ἐξέλιπον, *reliquerunt*, in Xe-
 nophon, is plainly put for
 ἐκλιπόντες ἑφ' ἑαυτοὺς, *relinquentes*

fugerunt. Ταύτης τὴν πόλιν
 ἐξέλιπον οἱ ἰνδικῶντες, μετὰ
 Σουένεσιος, εἰς χωρίον ὀχυρὸν
 ἐπὶ τὰ ὄρη. Cyri Exped. L.
 1. p. 19. ed. 1745. Stephens
 and Leunclavius were for fill-
 ing up the sentence by the
 insertion of φυγόντες, or some
 such word; but the learned
 Dr. Hutchinson has justly
 defended the present read-
 ing: as may appear from two
 passages quoted from Hero-
 dotus by Raphelius, (on 2
 Tim. 4. 18.) which passages
 I beg leave to set down, as
 the very word ἐκλείπειν occurs
 in them with the same ellip-
 tical application as in Xeno-
 phon. Οἱ μὲν αὐτέων ἐβαλεύ-
 οντο ἐκλείπειν τὴν πόλιν εἰς τὰ
 ἄκρα τῆς Εὐβοίας. Herodot.
 L. 6. Ἐκλελοιπότων εἰς Πιλο-
 πόνησον. Id. L. 8.

h Conf.

CHAP. III. *say to one's self*, and the like metaphorical use of the word *subscribe*, (as when we say that, on reading such a Writer's arguments, we immediately *subscribed* to his opinion,) may help to justify us in restraining the word *ισφράγισιν* to a *mental assent*. M. Kypke proposes a new interpretation of the preceding words, as if *λαμβάνειν αὐτὴ τὴν μαρτυρίαν* signified *to take the office of bearing testimony concerning Christ*, and John the Baptist were here said to be the only person who had engaged in that office. But compare v. 11. and 1 John 5. 9.

ibid. The word *ἀληθής*, *verus*, here signifies *verax*, *one whose affirmations are true*. Thus the word is also used by Herodotus:—Ὀμοίως ἂν ὁ, τε ἀληθιζόμενος ψευδῆς εἴη, καὶ ὁ ψευδόμενος, ἈΛΗΘΗΣ. *Peracque et verax foret mendax, et mendax verax*. Herod. Lib. 3. cap. 72.^b

v. 34. Ὅν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τῷ Θεῷ λαλεῖ.] *Nam is quem misit Deus, verba Dei loquitur*. The word *ἐκείνος*, *is*, may be understood before ὃν, *quem*. A construction not unlike this we have in Xenophon. *Cyri Exped. L. 4. Εἰς δὲ ἣν ἀφίκοντο κόμην, μεγάλη τε ἦν, καὶ &c. Ad quem autem vicum pervenerunt, is vicus et magnus erat, et &c.*

ibid. Οὐ γὰρ ἐκ μέτρου &c.] *Non enim ex mensura &c.* Not to give by measure (that is, to give without measure) signifies the giving in a full and unlimited manner. Raphelius quotes a passage from Xenophon,ⁱ in which

^b Conf. J. Alberti in Matth. 22. 16. Sophocl. *Philoctet.* v. 1024. & Callimach. H. in Jov. v. 60. Κομιδὴ ἄρα ὁ Θεός ἀπλὴν καὶ ἀληθῆς, ἐν τε ἔργῳ καὶ ἐν λόγῳ. Plato, de Rep. L. 2. sub finem.

ⁱ Xenoph. *Conviv.* p. 700. Σωκράτης τε γὰρ ἔτος, παρ' ὃ ἐγὼ τῷτο ἐκῆσάμην, ἔτ' ἀριθμῶ ἔτε τε καὶ μῶν ἐπὶ ἡμέραις μοι, ἀλλ' ὅπόσον ἐδυνάμην φέρεσθαι, τοσούτον μοι παρεδίδου.

* Ap.

3

which a person says that Socrates had supplied him with wealth ἢτ' ἀριθμῷ ἢτ' σταθμῷ, *neither by number nor by weight*, that is, *not sparingly*; an expression very similar to that which is here used, ἐκ μέτρου δίδωμι. A like phrase πρὸς μέτρον, *ad mensuram*, occurs in a Fragment of Lycophron.*

CHAP. III.

* *ibid.* Δίδωσιν] *Dat.* Scil. αὐτῷ, *ei.*

v. 35. Καὶ πάντα δίδωκεν ἘΝ τῇ χειρὶ αὐτοῦ.] *Et omnia dedit in manum ejus.* Ἐν is here the same as εἰς, *into*, and is used in the same sense, Chap. 5. v. 4. Κατίβαινεν ἘΝ τῇ κολυμβήθρᾳ, *descendit in piscinam.* So Ælian, Var. Hist. Lib. 4. v. 18. Ὅτε κατήλθε Πλάτων ἘΝ Σικελίᾳ κλητὸς, *Quum descendit Plato in Siciliam vocatus, &c.*

v. 36. Οὐκ ὄψεται ζῶν,] *Nōn videbit vitam.* *To see life* (though it is here, probably, a Hebrew phrase literally translated,) has been found by Georgius in Lycophron, and occurs also in Æschylus.¹ The opposite phrase *to see death* is used by St. John, and by Sophocles^m: And

U

another

* Ap. Diog. Laert. L. 2. §. 140.

Ὅς ἐκ βραχίας δαιτὸς ἢ βαιὰ κύλιξ
Αὐτοῖς πυκλεῖται πρὸς μέτρον, &c.

¹ Georgii Vind. N. T. ab Ebr. L. 3. c. 4. §. 29. *Lycophron, v. 1019.*

Ἐνθα πλανήτης λυπρὸν ὄψονται βίον.

Æschylus, Agam. v. 481.

Μῆτ' ἔν' αὐτὸς ἄλδς

Ἵπ' ἄλλων βίον κατίδοιμι.

Inscript. Gruter. No. 2. p. 10, preserved by Diogenes 841. ed. Græv. βίον βραχύν Laertius, p. 189, represents ἰδῆσα. An Epitaph on Pla- him as θεῖον ἰδόντα βίον.

^m John 8. 51. Sophocles, Electr. v. 207.

Τὸς ἐμὸς εἶδε πατὴρ

Θανάτης ἀνικεῖς διδύμαιν χέροισι, &c.

Manetho 4. 197.

Κέρδεος ἐχθροτάτη θυρήτορας, οἱ βασιανθῶν

Στεφβλὰ κολαζόμενοι σκολοπῆδα μοῖραν ὀρῶσι &c.

CHAP. III. another phrase not less remarkable than these, *to see darkness*, is to be found in the Greek Poets.ⁿ

To see the death (ιδεῖν θάνατον) of a Friend, which is a phrase used by Arrian, (Diff. Epict. 3. 24.) and compared by Mr. Upton, in his Index to that Author, with St. John's θεωρεῖν θάνατον, does not seem so remarkable as when the dying person himself is said to see death.

ⁿ Eurip. Phœniss. v. 379.

τί γὰρ πατήρ μοι πρόσβυς ἐν δόμοισι δρᾷ,
Σκότον δεδορκώς ; —

M. Valckenaer quotes from Sophocles, Œd. Tyr. v. 427.

Βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ, σκότον.

Euripides has the same expression again in his Bacchæ, v. 510.

— Ὡς ἂν σκότιον εἰσορᾷ κνέφας.

Libanius, Declam. 39. p. 840. C. καταβολὴν εἰώρων. Νῦξ ἦν ἐν
Τὸ σκότος μετὰ τὴν ἡμέρα μοι μέση.

Now in the Press, and to be published with all convenient Speed,

IN ONE QUARTO VOLUME,

ANNOTATIONS on the PSALMS,
By JAMES MERRICK, A. M.

Published by the same Author,

1. THE PSALMS, translated or paraphrased in ENGLISH VERSE. The Second Edition. 12mo. 1766. Pr. 3s. bound.
2. ANNOTATIONS, critical and grammatical, on ST. JOHN. Chap. I. V, 1—14, Price 6d.
3. POEMS ON SACRED SUBJECTS. 4to. Price 1s.
4. A Dissertation on PROVERBS, Chap. ix. 1, 2, 3, 4, 5, 6. Containing occasional Remarks on other Passages in Sacred and Profane Writers. 4to. 1744. Price 1s.
5. A Letter to the Rev. Mr. Joseph Warton, chiefly relating to the Composition of Greek Indexes, and the Advantage to be received from it in learning the Greek Language. Pr. 3d.
6. Prayers for a Time of Earthquakes and violent Floods: Suited to the various Occasions and Circumstances of Persons who are apprehensive of such Calamities, or have already felt the Effects of them. Price 1d. or 7s. a Hundred.

